A COMPENDIOUS

VIEW

Of Some Extraordinary

SUFFERINGS

Of the PEOPLE call'd

QUAKERS,

BOTH IN

Person and **Substance,**

IN THE

KINGDOM of *IRELAND*,

FROM

The Year 1655 to the End of the Reign of King *GEORGE* the First.

In THREE PARTS.

I. Contains the true Grounds and Reasons of their Consciencious Dissent from other Religious Denominations in sundry Particulars; as, *Not meeting to worship with them; Not paying Tyths, &c. nor Priests Maintenance, nor towards the Repair of Parish Worship-Houses; Not Swearing upon any Account; Not using Hat-Honour, nor observing Holy Days,* so call'd.

By *A. FULLER* and *T. HOLMS*, Anno 1671.

II. Contains manifold Examples of their grievous Sufferings under *Oliver Cromwel* and the Reign of King *Charles* the IId. for the aforesaid Reasons.

III. Is a Brief SYNOPSIS of the Number of Prisoners, and what was taken from them every Reign to this present; with sundry Remarks upon their several *Persecutors*: As also, who have been *favourable* to this once persecuted People.

John 16. 2. *They shall put you out of the Synagogues; yea, the Time cometh that whosoever killeth you, will think that he doth God Service.*

Gal. 4. 29. *But as then, he that was born after the Flesh persecuted him that was born after the Spirit, even so it is now.*

DUBLIN:

Printed by and for SAMUEL FULLER, at the *Globe* in *Meath-Street*, 1731.

BRITISH MUSEUM

THE PREFACE.

READER,

THERE *having been a great Defection from true* Christianity *in the long Night of Apostacy, whereby gross Darkness hath overspread the Nations, foretold by the Apostles, That Antichrist, Deceivers, grievous Wolves, false Teachers,* Core-*like, false Worshippers should ensue; these ushered in the Apostacy (which began in the Apostles Days) and grew so great, that they became Persecutors of the true* Christians, *as indeed false Worship and Persecution are inseparable Companions:* For John, *by the Revelation of God to him, saw the Beast (which the Dragon had given his Power unto, after he had persecuted the Woman, which fled into, and was fed in the Wilderness one Thousand two Hundred and Sixty Days, and the Man-Child caught up to God) set up his Worship, and compelling thereto, and the false Prophet deceiving them that had worshipped the Image of the Beast. And he also saw the great Whore sitting upon the Beast, which was to be worshipped forty two Months, having a Golden Cup in her Hand, wherewith she deceived, and by her Sorceries enticed the Nations to commit Fornication with her; and so corrupted the Earth, and made her self drunk with the Blood of the Saints and Martyrs of Jesus,* &c. *Hereby* John *saw in the Spirit the great and many Sufferings of the true* Christians, *the Church and People of God in the Time of Apostacy, by the false* Christians, *the false Worshippers, who having*

lost the Power and Spirit by which the Apostles and primitive Christians *were led and guided how to worship God in Spirit and in Truth, set up fair and gilded Forms of Worship (*Jeroboam-*like) of their own making and inventing; and at length lost not only the Power, but the very Form of Truth and true Worship; and then (being in the Enmity did compel to their Worship, and (*Cain-*like) persecuted to Death the true Worshippers, the true Church and People of God; witness several Histories of the* Papal *Persecution of the true* Christians *in all Kingdoms and Countries where the Power of* Rome *extended itself, and so continues in many Places to this Day. And how can we do less than charge the Rise of* Christians *(so called) persecuting for Religion to proceed thence;* "For they were the first Au-
"thors of Force and Violence in Mat-
"ters of Faith and Opinion in Religion
"amongst *Christians*, the Inquisition
"being chiefly entrusted to the Order
"of *Dominick*, who first preached this Force, and
"by whose Means many true *Christians* were put
"to Death, for not abjuring their Principles and
"true Faith in Religion: And this was the first
"Example of putting erring Persons to Death in
"the Church of *Rome*; for *Christianity* doth not
"punish *corporally* People for erring *spiritually*,
"but indeed *Popery* doth. *And of the same Mind were divers antient and modern Writers, who said,* "That People must be en-
"form'd to embrace Religion with Rea-
"son, and not compell'd by Violence;
"nothing violent or injurious can be
"religious, because Reason, and not Force, ought
"to convince. That God never loves to plant
"his Church by Violence and Blood, the Condi-
"tion of *Christians* being rather to be persecuted
"than to persecute. What Cruelty a-
"mong

Dr. Taylor, late Bishop of Down and Connor.

Chrysost. Tertul. Haymardus. K. James.

K. Car. I.

" mong *Christians* is acted under the Colour of Re-
" ligion, as if we could not be *Christians* unless we
" crucifie one another. *And by Compulsion no Man can make an Hypocrite to be a true Believer; but on the contrary, many may be made Hypocrites: For People in the Matters of Religion and Worship of God, should rather be drawn by the Spirit of the Lord in God's Authority, than driven by the Terrors of Magistrates, or forced by the Penalties and Punishments of outward Laws of Men. And how can that Service and Worship be acceptable to God, which for its Authority hath only the Force and Fear of Man, without the Faith and Fear of God?*

John *also saw the Whore, the Mother of Harlots, judged, and the Downfall of her Pride, and the Merchants of the Earth (that were enriched by trading and trafficking with her) lamenting her Fall, and the Man-Child come to rule the Nations with a Rod of Iron, smiting them with the Sword of his Mouth; and the Holy City, new* Jerusalem, *(the Mother of all) descending out of Heaven from God, prepared as a Bride for her Husband; and in this Holy City there was no Temple, the Lord God and the Lamb being the Temple of it, and the Lamb the Light thereof, and the Nations of them that are saved shall walk in the Light of it, &c. Hence* John *the Divine had a Sight of the restoring of the true Church to its primitive Purity and Institution in Faith, Worship, Discipline and Gospel-Order.*

And now the Day of God's great Love and rich Mercy to Mankind is dawned again, after the long Night of Apostacy since the Apostle's Days, and the Everlasting Gospel is preached again, and he that made Heaven and Earth is to be worshipped again in Spirit and in Truth; and many are turned from Darkness to Light, and from the Power of Satan and the Dragon's Worship unto God, and the Church is returning out of the Wilderness, and making her-

self

self ready for the Marriage of the Lamb; an Invitation to the Supper is proclaimed, and the Way to the Holy City discovered: And it having pleased God to bring us forth in this blessed Day and happy Age, wherein the true Light hath appear'd, in which we have believed, and are turned thereto, by which we are come to see the first Day's Work of God's new Creation, Light separated from Darkness, and to see over and beyond this long and thick dark Night to God's Day, the Light that manifests Sin, the Deeds of Darkness, the Works of the Devil; and hereby we are come to the Foundation-Principle again of many Generations, and to the true Religion, to see and know the true Worship of the Primitive Christians *again, and so to be led out of all By-ways, Will-worship, Rudiments, Traditions and Prescriptions of Men, to worship God aright, which is in Spirit and in Truth, which Christ Jesus set up above* 1600 *Years ago; for we are of and from the same Faith, Worship, Church and Gospel-Order of the antient true* Christians, *for which we are now persecuted, as they were in former Days: And indeed it hath been our Portion to suffer (ever since the Lord God first raised us up to bear Testimony to his Everlasting Truth, the Light of Christ Jesus, that lighteth every Man that cometh into the World, that through it they might believe, and to own his true and living Worship, which is in Spirit and in Truth, and to endure not only Reproaches, bitter Taunts, Mockings and Revilings, but also cruel and unchristian-like Usages, by Halings, Tearings, Beatings, Whippings, Woundings, long Imprisonments, great Fines, excessive Loss and Havock of our Goods, and sometimes Loss of Life, occasioned mostly by the Priests (whose Merchandize we can no longer buy) and their incensing the Magistrates against us, falsely accusing us, as the* Jews *did* Paul *to* Felix, *to be Movers of Sedition, and raising new Sects: So that as it was accounted a Crime then with*

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the Jews *to be called a* Christian, a Follower of JESUS of NAZARETH, *even so now it is made Matter enough against us (by some sometimes) to be called a* Quaker, *(a Term given us in Derision, first by an* Independent *Justice at* Derby *about Twenty Years ago, before* 1671*) and for no other Cause have several suffered. Neither have we in this Realm suffered for these last Eleven Years only, but before, even in the former Powers Time, the which hath been already published; and we have found that the most and worst of our Sufferings, since the King's Restoration, have been by such of the professing Priests and Magistrates that were in Favour, or at leastwise made use of in* Oliver *and his Son* Richard's *Days, and are now wheeled about, and for Profit or Honour have cringed and conformed to these Times; though we cannot but own and acknowledge, that upon Application and Addresses made by us to the chief Rulers of this Land, in behalf of our suffering Friends, they have divers Times been pleased to grant us Remedy and Redress. And seeing we hold or maintain no Principle of Religion, or Practice of Worship, or Doctrine of the Gospel, but what is according to the Scriptures of Truth, why will any professing* Christianity *persecute us? And we can truly appeal to God, the Searcher of all Hearts, that according to our Principles so our Practices have always been, even to seek Peace and ensue it, and to follow after the Knowledge of God, and to desire the Good and Welfare of all. Where have we wronged any Man's* Person *or* Possession? *or been found in Plots, or guilty of Sedition? or, Have we made any Resistance, when Men, yea, unreasonable Men, with Clubs, Swords and Staves, and other illegal Ways, have wrong'd, beat, cut and abused us, which was no Honour to Manhood, to exercise such Severity and Cruelty upon such an innocent and harmless People, that will not lift up a Hand against them: And wherein we could not* (actively) *obey for Conscience*

science in Matters relating to Religion and our Principles, there we have (passively) *suffered, and patiently born it. Have we not all along been a suffering People, and yet not for any Cause of Evil-doing, that could justly be laid to our Charge; but for Things pertaining to our Principles and the Worship of God, and in Obedience to his Requirings of us; for which Cause we can more freely give up our Bodies a Sacrifice than to disobey the* Lord God of Heaven and Earth, *who having kept us innocent, will plead for us against our causeless Persecutors, who have no more against us than was against* Daniel? *Hath not long Experience of us under several Governments and distinct Powers (since we were a People to God) fully and (to any moderate Man) sufficiently evidenced our Innocency, and that our Deportment (notwithstanding the many and great Provocations) have been peaceable and harmless in the Exercise of our Consciences in Religion and the Worship of God (touching which we our selves, and none else for us, must give an Account to God) let our Neighbours, and the whole Nation, bear Testimony, and the just Witness of God in Men judge, and Conscience speak, whether our Principles have produced any other Practice than as aforesaid, or our Practices any other Effects in our Conversation, than such as become an inoffensive and well-minded People, professing Truth and Honesty. Well then, What Man, as a Man, much more as a good Man, professing* Christianity, *will have a Hand in persecuting the innocent People of God? or who will joyn with cursed* Cain *(the first Persecutor on Earth) to persecute his righteous Brother* Abel *about Worship? Is it not contrary to the Character of a good* Christian, *and against the Royal Law of God, to impose upon another in the Things of Religion and Worship of God, contrary to the Faith of the Imposed? or would the Imposer be imposed upon contrary to his own Understanding and Conscience in the*

spiritual

spiritual Concernments of his Soul, seeing that every Man must answer for himself, and that none can give to God a Ransom for his Brother's Soul; therefore we warn all in Love to take heed what they do herein, for it is a tender Cause, and it is the Jurisdiction of the Lord, his Sovereignty and proper Dominion, and alone belongs to him to rule in the Consciences of People, in order to be serv'd and worshipped acceptably.

And to the End, Reader, thou mayst be informed of the Manner *of our Sufferings, and the* Cause *thereof, we have collected some Part of what we have suffered for these last Eleven Years, that thou mayst see how, where, and for what (sometimes without, and contrary to Law, and sometimes under colour of Law) much Havock hath been made of our Goods, which we here put to publick View in a plain Way and Manner; for we are a plain People. We have no need to use Arguments to persuade thee to credit the Truth of this ensuing Relation, it being so obvious, and generally known in Cities, Towns and Countries where we are conversant. And though some of them may seem small in thine Eyes, yet we would not have thee too slightly disesteem thereof, in regard the least of them is for Matter of Conscience, as appears by our Reasons, contained in the Occasional Treatise following, and therefore ought to be tenderly considered by all professing* Christianity *in Truth and Sincerity; of which Number we wish thee no worse than to be one, and then thou canst not but reckon us two thy Friends,*

Abraham Fuller,
Thomas Holme.

THE

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AN

An Occasional

TREATISE.

PART II. SECT. I.

READER,

FORASMUCH as there is not only a great Difference betwixt us, and other Professors of *Christianity*, touching the Worship and Service of the True and Living God, but that the greatest Part of all our Sufferings is (generally) for, and on the Account of our Worship to God (for that God was and is to be worshipped is owned by all called *Christians*; but *how*, and by *what*, few do understand; and that God had a People that truly worshipped Him in all Ages is recorded in the Holy Scriptures of Truth; and though they differed in *Manner* and *Place*: (Yet however, all that worshipped acceptably it was by Faith in the Seed) therefore we shall begin with that Branch, of our meeting together to wait upon and worship the Lord.

First, *As for our meeting frequently together to seek the Lord, by waiting upon him in his Holy Fear, and to worship in the Spirit and in the Truth, which is the only acceptable Worship with God; we have (amongst many more) these brief ensuing Grounds and Reasons.*

First, BECAUSE the Lord hath thus persuaded our Hearts, by his good Spirit, to meet often together, to have our Minds exercised in his Fear and Worship, to wait

upon him for more Light, to know and understand more of his Heavenly Will (which is revealed by his Holy Spirit) as well what is our Duty towards him, all Men, as to know his Will towards us; and by the Light, or Manifestation of himself by his Spirit, we come to know and believe that he is a Spirit, and is to be worshipped (in his own Nature) in the Spirit and in the Truth, it being Man's Duty to wait upon God in and by *that* of Himself made manifest in Man, which only and truly shews how, when, where, and after what Manner God will be worshipped: For if God (who is invisible) be a Spirit, and therein to be worshipped, then nothing less than the same Nature will reveal God to Man, and shew him how to serve and worship God aright; therefore it is necessary for all that intend either to know the Mind of God, or their Duty to him, to be very serious and weighty in their Approachings to worship God, in order to conduct the Mind of Man to seek after, and know the Will of God, it being a weighty Work to worship the Lord God aright: And to the End we may perform a Worship, which may be acceptable in his Sight, therefore it is, we thus meet together to seek his Face (with our Minds waiting and stayed on his Light and Measure of his Spirit) to open our Understandings in the Mysteries of his Heavenly Kingdom, that we may know how to live and walk in this Life as becometh true *Christians*, to answer the End for which the were created, that, is To glorify God, and to keep our selves unspotted of the World, which is pure Religion, *James* 1. 27. And thus by Faith was God worshipped before the Law was, from *Adam* till *Moses*; for God having made Man in his own Image, capable to serve and obey

Isa. 42. 4.
Phil 3. 15.
Gal. 1. 15.
1 *Cor.* 2. 10.
Mat. 11. 25.
Luke 4. 23.

Mat 5. 16.
John 15. 8.
1 *Cor.* 6. 20.

him, and to enjoy his bleſſed Preſence; but Man by Tranſgreſſion loſt his Place and happy Eſtate, and was drove out from God, yet not without a Promiſe of the Seed (Chriſt) to bruiſe the Serpent's Head: And though thus expelled, yet is was his Duty to ſerve, fear and worſhip the Lord God his Creator, as appears by the Practice of *Adam*'s Sons, who worſhipped God by offering Sacrifices each of them, *Gen.* 3. 3, 4, 5. *Cain* (the firſt Birth) offered the Fruit of the Ground; *Abel* (the ſecond Birth) offered the Firſtlings of his Flock, and the Fat thereof, by Faith in the promiſed Seed, and he and his Offering, or Worſhip, was accepted; but unto *Cain* God had no Reſpect, as offering from that which was curſed, being deſtitute of that Faith, without which it is impoſſible to pleaſe God: Thus he not finding Acceptance with God in his ſaid Service, then Envy and Wrath aroſe in him, and he murdered his innocent Brother. [*Mark*] Here is the firſt Perſecution about Religion, here are the two Seeds and the two Births, of which, and from whence ſprings all the Natures, and Lines, and Worſhips of all Men in the World ever ſince, and from hence it is eaſie to know of what Race every Worſhip is; Perſecutors are of and from envious *Cain*: And is it not below a Man, or at leaſt a good Man, to be ranked of the Race of curſed *Cain*? For ſhame, then, let all Men forbear to perſecute about Religion; for we ſee who is the Father, and whoſoever perſecutes, it is a manifeſt Token that he finds no Acceptance with God in his own Worſhip, and ſo ſeeks to be revenged on his Brother, on him that finds Peace with God in offering or worſhipping, even on righteous *Abel*. And by Faith in the promiſed Seed, Chriſt, not only *Abel*, but even all the reſt of the holy Patriarchs, *Noah*, *Abraham*, *Iſaac* and *Jacob*, &c. performed their acceptable Services

and

and Worship to God, offering and worshipping in divers Places and Manners, and yet without Scripture or written Rules; and though they had not a written Law, or outward Rule, to direct them how to worship God, yet they had the everlasting Rule, God's Spirit, which was before Writings were, by which they were surely acted, and truly guided how to live and walk towards God, and towards Man, and how to perform a Worship to God, that might be acceptable in his Sight, as the Scriptures testify: And thus by Faith, through all these Types, Figures and Sacrifices under the Law was God truly worshipped, a contrite Heart being more esteemed by God than Burnt-Offerings and Sacrifices, *Psal.* 51. 16, 17. 1 *Sam.* 15. 22.

Secondly, Because it is our Duty so to meet to seek and worship God, who is worthy to be sought unto, and waited on, by all that make profession of him, as tending to the Honour of his Holy Name, and Advancement of his Blessed Truth, and to the Benefit and Comfort of our own Souls, as appears by the Practice of the Saints of old, who feared the Lord, and spake often one to another; and the Lord hearkned and heard, and a Book of Remembrance was written before him for them that feared the Lord, and thought upon his Name: *And they shall be mine in that Day* (saith the Lord) *when I make up my Jewels*, Mal. 3. 16. 17. So that in Consideration of the Omnipotency of God, who (as we are his Creatures, much more his People that fear him, and his Children that believe in him) doth expect our continual Dependance on him, as being ready to hear and answer our breathing Desires, and to supply us with every good Thing needful for us, *Lam.* 3. 25, 26. We have good Grounds thus to wait and meet, *First*, From the Promise of Christ Jesus,

who

said, *Mat.* 18. 20. *Where two or three are gathered together in my Name, there will I be in the midst of them*: And we have found him faithful that promised. Read *Mat.* 7. 7, to 12. *Secondly*, From the Command of Christ to his Apostles, *Acts* 1. 4. whose Duty it was to wait upon God for further Manifestation of his Mind and Will; for though they had heard Christ's Divine Doctrine, seen his marvellous Miracles, and been long conversant with him in the Flesh, yet mark what he said unto them, when he was to leave them, *Mat.* 26. 11. (for he, as in the Flesh, was not always to stay with them, which they were ignorant of) *It is expedient that I go away; for if I go not away, the Comforter will not come unto you; and when the Comforter (the Spirit of Truth) is come, he will guide you into all Truth, and will dwell with you, and shall be in you, and shall teach you all things, and abide in you forever*, John 14. 2, 3, 16, to 27. [Mark here, the Spirit was to be their Rule or Guide, and their Teacher in all things.] Yet after his Resurrection, they being assembled and met together, were commanded not to depart from *Jerusalem*, but to wait there for the Promise of the Father, or (as *Luke* writes, *Luke* 24. 39, 45, 49.) until they were endued with Power from on High, which should open their Understandings to understand the Scriptures, and the Mysteries of God's Kingdom; which Promise of Christ was fulfilled, *Acts* 2. for the Comforter, the Holy Spirit, did come upon them at their Meeting at *Jerusalem*, to lead them into all Truth, according to Christ's Promise. Here thou mayst see that the very Apostles, who had the Scriptures before (as we have) and had been so long with Christ, yet they had not learned all things, nor understood they the Scriptures then, no more than they are now, till the Spirit enlightened and endued them. Well then, Have not we great need now to meet

together,

together, and wait for Christ's fulfilling this Promise to us. to be taught all things, that we may understand the Scriptures, which are as a Book sealed from all those that are not led by the Measure of God's Spirit, (which we do witness) which only can open them, they being not of any private Interpretation, 2 *Pet.* 1. 20, 21. And therefore the Apostle enjoyns the converted *Hebrews*, *To hold fast the Profession of their Faith without wavering, and not to forsake the Assembling of themselves together, as the Manner of some was; but exhort one another, and so much the more as the Day approaches*, Heb. 10. 23, 24, 25. And we are of the same Faith and Principle, and therefore we cannot but meet together, and exhort one another, as an Expression of our Duty; and thereby we make Confession to the Truth, by holding fast our Profession thereof: And we dare not forsake our thus assembling in the Service and Worship of God, as the Manner of some then was, and now is, who for Fear lose the Testimony of their Profession, creeping into Corners, and sheltring from the Storm, pleading Policy to *forbear, and not give Offence*, &c. But our Profession being grounded on the Foundation-Principle of true Religion, the Light, Christ Jesus, we are made willing by the good and comfortable Effects we have received by our said Meetings and Waitings upon God (having often in our Assemblies felt and enjoyed God's Heavenly Life and Presence, to the great Refreshment of our Souls) and encouraged to continue constant in this Practice, without being afraid or asham'd, *Luke* 1. 74, 75. (having such Divine Authority for our so doing) though Sufferings, even to the Loss of ALL outwardly, should attend us. And our Duty herein is confirm'd from the Practice of Christ Jesus and his blessed Apostles and Disciples, and also the primitive *Christians*,

(*Acts* 2. 41, 42, to the End) who, as ~~fast as they~~ were convinced, and gathered out of all other Worships, whether National or particular Sects, did thus assemble, or meet together, in Houses, Fields, *&c.* though the Laws of the Lands, or Power of the chief Rulers, did neither tolerate nor encourage them, but rather edict to the contrary; yet they did neither desist, nor decline Meetings, knowing it to be their Duty, and having found the Virtue thereof by Christ's Promise fulfilled to them in their Waitings upon God, *Acts* 4. 17, 18, 19, 20, 21. And our Persecutors may as well say, That Christ, his Apostles, Disciples and primitive *Christians* were disobedient to the then chief Authority, in not desisting or declining preaching the Truth, or meeting together in the Name of Jesus, as persecute us for the like now? *Acts* 5. 28, 29, 42.

Thirdly, As the Spirit of God, Scripture Authority, and the Practice of the Saints, Christ, his Disciples and primitive Christians, do justify our thus meeting; so now let us a little reason with Men, who, if guided by Reason, cannot but witness for us to the Innocency of our Sufferings, for this Duty and Practice of our thus meeting to wait upon, and worship God: And can any one called a Christian (if moderate) say, *That it is a* Crime *to meet to worship God?* If not, then our meeting for that End is just and lawful; neither are our Assemblies prejudicial to any. What evil Act was ever found amongst us at our said Meetings? What Conspiracies can there be in a silent Meeting? Or, What Design can be contrived in a mixt Multitude, where the Doors are open for any to come in to hear what is said or done? Or, what ill Effects, or bad Consequences to the Government in general, either in the former, or this present Powers time, or to any Person in particular

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have our ſaid Meetings produced? Have not both our Principles and Practices ſufficiently evidenced our Innocency herein? Let our Neighbours, and all that know us, give their Teſtimony in this Caſe. And indeed, if Reaſon rule Men, as it ought, then, upon a ſtrict Scrutiny into this thing, there will be no Ground or Foundation (*in rerum natura*) for any Jealouſie of us, who are but a few mean, innocent People, that fear the Living God, and are not ſeeking a Kingdom or Power below, but a City, whoſe Maker and Builder is God; and Power againſt our inward and ſpiritual Enemies, *Heb.* 11. 10, 14, 15, 16. *Luke* 22. 29, 30. Or can any ingenuous or unbyaſſed Men truly ſay, *That they are* (re vera) *in any Terror of our ſaid Meetings, or really in fear that any thing* (in ſuch an open mixt Multitude) *can be deſigned to the Prejudice of the preſent Powers, or Peace of the Country*; but rather *all this diſturbing our peaceable Meetings, and perſecuting us for the ſame, proceeds* (moſtly) *from ſuch* profeſſing *Prieſts and Magiſtrates* (without the real *Poſſeſſion* of the true Life of Religion in themſelves) *who* (that they may appear to run parallel with the high Tides of the Times, and to ſwim ſwiftly with the Streams of the Seaſons, thereby to ingratiate themſelves) *are forward to perſecute us, becauſe we cannot change and conform* (as they do) *contrary to our Conſciences*? And beſides, ſeeing every Man muſt render an Account to God for himſelf, how then will it ſerve, or who will ſtand betwixt God and a Man's Soul. If the Man hath acted contrary to his own Underſtanding and Conſcience? Can Prieſt or Magiſtrate then plead for, or be heard againſt Conſcience it ſelf, which is more than a thouſand Witneſſes) to excuſe the guilty Soul before God? Or, would our Perſecutors be compelled to a Worſhip contrary to their own Conſciences? So that let our Perſecutors pretend

what

what they will or can, it is evidently Matter of Conscience rightly informed and surely grounded, even God's Spirit, Scripture-Authority, and the Practice of the Saints and primitive Christians, that makes us thus meet, and wait upon, and worship God, and suffer thus for the same.

Sect. II. *Touching our not paying Tyths and Maintenance to the Priests and Clerks, we have good Ground for the same.* For,

First, BEfore the Law *Abraham* was the first we read of, who having rescued his Brother *Lot*, by Force of Arms, from the four vanquish'd Kings, gave the Tenth of the Spoil unto *Melchizedeck*, Priest of the most High God, *Gen.* 14. 20. Here the Original of Tyths was a free Gift, and not a general Command; for then all Princes should have paid the Tenth of their Spoils. And *Jacob* also vowed the giving of the Tenths unto God, *Gen.* 28. 22.

Secondly, Under the Law, Tyths were ordained of God, *Deut.* 14. 29. for the *Levite*, Strangers, Widows and Fatherless; and they were to be brought into God's Store-house, to be dispensed to the *Levite*, who had no Inheritance with his Brethren, and Priesthood, for their continual Attendance about the Altar, Sacrifices, Offerings, *&c. Num.* 18. 24. And the with-holding of Tyths, or the not duly paying of them, on this Account, was no less than a Robbery done to God, *Mal.* 3. 8, 9, 10. (who ordained them, amongst other things, holy, which were to continue in Force as long as the *Levitical* Priesthood, Law, and the Ordinances thereof lasted) and incurred a Curse, and not Imprisonment to Death, as they do now, who set them up without any Command from Christ. *Third-*

Thirdly, But when the Fulness of Time was, that the *Messiah*, Christ Jesus, *Gal.* 4. 4. came, of whom *Moses* prophesied, saying, *Him shall you hear in all things*; and whom the Priests and *Jews*, by the Scriptures, professed should come, yet when he came, they believed not in his then Appearance *in the Flesh*, no more than the nominal Professors of this Age can believe in his now *Spiritual* Appearance, *Rom.* 10. 16. 21. Then Christ Jesus did chuse Apostles out of the Disciples that believed in him, who were of several Tribes, and not out of the Priests, or Tribe of *Levi* only, and ordained them and more Disciples, and gave them Power and Authority, and sent them forth to preach the Gospel, *Luke* 6. 13. and Chap. 9. from 1. to 8. Chap. 10. from 1. to 10. Here was neither Paper nor Parchment-Commission, nor their Authority to preach derived from the *Jewish* Rulers or *Roman* Power: And for this their Gospel-Mission and Preaching he instituted and appointed them a Gospel-Maintenance, suitable to their Gospel-Dispensation Ministry. Read *Mat.* 10. *Mark* 6. 8. *Luke* 9. and 10. where Christ, giving the verbal Commission to the Gospel-Preachers, saith, *Freely have ye received, freely give; provide neither Silver, Gold, Brass, Scrip nor Bread for your Journey; salute no Man by the way; the Workman is worthy of his Meat; and into what Town or City soever ye enter, enquire who is worthy*, &c. And after they had performed their Service, and returned to Christ, they rejoyced, they complained not of a hard Master, or hard Commission, or of Want in their Gospel-Service of Preaching and Journeys, neither, asked they for any Augmentation; for they lacked nothing, *Luke* 22. 35. This was the first Call and Ordination of Gospel-Preachers, as also, the Allowance and Maintenance for them; and here is Scripture for it.

Come

Come now ye that say *You are the Ministers of the Gospel*, and say, (for you do but say) *That the Scripture is the standing Rule:* Let us try you by that Rule; for we dearly own and love the Scriptures of Truth, which were given forth by the Inspiration of God; for they are profitable *for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, 2 Tim. 3. 16. and we wish in our Hearts you would come so far as to the Rule of the Scriptures; for then must you deny your Call, Ordination, Commission and Manner of Maintenance; yea, your Doctrine, Discipline, Worship, Manner and Places of Worship, and Compulsion to your Worship, with all your Height, Pomp, Mastership, Lordliness and Court-Powers, as being expressly contrary to the Scriptures; so that in the true Ballance you are found wanting, and by the very Scales and Weights which you have chosen to be weighed in and by; you cannot hold out Weight and Measure by that which ye your selves say is the Rule, *viz. The Scriptures.* And so Christ in his Gospel Institution of Ministry never ordained Tyths, or any other *compulsive Way* or *Means* for his Ministers Means and Maintenance; but ordered a Maintenance, as before said, suitable to the Gospel, *A free Gospel, and a free Maintenance*; and Christ being offered up ended the Law, and first Priesthood, and the Commandment that gave them Tyths, with all its Ordinances, Offerings, Sacrifices, Tyths, *&c.* he remaining a Priest for ever, *Heb.* 7. 12. and Chap. 9. Verse 10, 11, 14.

Mat. 20. 26. and 23. 10. 1 *Pet.* 5. 2, 3. *Luke* 22. 24. 25. 26. 2 *Cor.* 4. 5. *Dan.* 5. 27.

Fourthly, In the primitive Church's time, when there were many Disciples and Gospel-Ministers, that preached to the *Jews*, and other Nations, at great Distances, the Management whereof must needs

needs be supported with a suitable Charge and Maintenance; yet no mention of Tyths, nor petitioning the Rulers, either for Authority to preach, or Maintenance for their Preaching and Service in their Ministry; for they that were sent forth by Christ, were content with his Allowance; and the Churches made Provision for all such necessary Supplies, and also for the Poor, by their free Collections and voluntary Contributions, and there was no Lack or Complaint, *Rom.* 15. 26. So that as under the Law, God ordained Tyths for the Priests and *Levites* that were employed about the Temple-worship, Sacrifices, *&c.* and for the Widow and Fatherless, *&c.* so under the Gospel, Christ Jesus, the Saints and true Christians Law-giver, hath allotted and provided for his Ministers that he calls, and sends forth to preach the Gospel; and his Church takes care of their Poor, who appointed Men to see that nothing was lacking, *Acts* 6. 3. 1 *Cor.* 16. 12. Is not this good Gospel-Order? and this we are for. And the Apostle to the *Hebrews* (in a great Part of his Epistle to them) strives to bring them off from under the Law, the first Priesthood, and all the Ordinances pertaining thereunto, unto Christ Jesus, the everlasting High-Priest, *Heb.* Chap. 3. to Chap. 11. shewing them the Invalidity of the Law and its Ordinances in Comparison of Christ; as also, how that they are ended and fulfilled in Christ, saying, *The Priesthood being changed, there is made of Necessity a Change also of the Law*, and a Change of the Command concerning their Maintenance; the first Priesthood terminating in and by Jesus Christ, the perpetual High Priest: So here is an End of the *Levitical* Priesthood, Offerings, Tyths, *&c.* But if all this will not satisfy, and that any will yet plead for Tyths, *jure divino*, and so *implicitely* deny Christ to be come, and the Law and Priesthood, and the

Command

Command to be changed, then we answer and say, *First*, Be sure that he that claims Tyths be a *Levite*, of the Tribe (natural) of *Levi*, that hath no Inheritance with the rest of the Tribes, and that he wholly gives himself to the Service of the Altar, Temple, Offerings, Sacrifices, and he himself to offer his Heave-Offerings. *Secondly*, Let him that payeth the Tyths be an *Israelite*, of one of the other eleven Tribes, naturally descended of the other eleven Sons of *Jacob* (afterwards called *Israel*) *Jews* or *Israelites*. *Thirdly*, Let the very Tyths be brought into a publick Store-house, and part given to the *Levite*, part to the Widow, part to the Stranger, and part to the Fatherless; and look that the *Levite* hath no more than his Due, a part, that the rest may have their Parts, (for they have as much Right as the *Levite*) lest the *Levite* get all, (as the Priests do in our Days, that take Tyths) and let the Law, that was in force before Christ came in the Flesh, be fulfilled; which, if done, yet such do not acknowledge Christ come in the Flesh. But we are of the *Gentiles* Stock, of another Race or Line natural, and therefore are not in the least concerned in any respect about Tyths, the Law and its Ordinances; for Sacrifices, Tyths, Priest-Maintenance, *&c.* were given and delivered to the *Israelites*, and not to the *Gentiles*.

Objection, *If Christ, by his coming, ended the Law, Priesthood, Tyths, &c. and ordained another Way of Maintenance for Gospel-Ministers, as is before shewed; and that the Churches, in the primitive Times of Christianity, practised so; how comes it to pass, that the Ministers of our Nations, and parochial Congregations in these Gospel-times, do now not only demand, but force us to pay them Tyths, or other Maintenance, compulsively.*

Answer,

Answer, The Apostles in their Days foretold and prophesied of the great Apostacy that would ensue; (1 *John* 4. 1, 2, 3. 2 *Pet.* 2. 1, 2, 3, 2 *John* 7. *Jude* 11. 18.) for in their times, and whilst the primitive Church kept the good Gospel-Order, there was no such thing as Tyths amongst them, nor yet any other compelling Way, either of Maintenance for the Ministry, or forcing to worship; but as the Apostacy crept in, and spread it self over Nations, in and by which the Apostates lost the true Power of God, and thereby the good Gospel-Order; then they framed and set up Worship, Orders and Maintenance in their own Imaginations, for their Self-Interest, and to maintain themselves in Pride, yet not without some likely Imitations, to cover themselves, and to delude the People into a Belief that their Ways and Worships were all right, and for a while kept up some part of the primitive Form; and so they, being erred from the Power and Guidance of God's Spirit, that should call and send forth Ministers, as at the first, that would be content with Christ's Allowance, at last lost the very Form it self, and so invented Forms, Ways, Worships and Ordaining Ministers, and then durst not trust to the Charity and free Benevolence of the People or Churches, nor yet to Christ's Allowance; and then, amongst other things, set up Tyths again, that had been ever discontinued among the true Christians, pretending Scripture-Plea, *viz. That it was the Way of the Priests Maintenance under the Law*; and the People being (with their Teachers) in Apostacy, and so their Understandings darkned, could not tell but that both their Teachers, and their Way of Maintenance, together with the Worship, and the Form of Worship, was all well, so great was the Apostacy, *Rev.* 18. 3. and thus

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the Whore *(Mystery Babylon)* with her enticing Cup of Fornication, made Nations and People drink of, and be drunk with her Abominations. And as History relates *(Selden)* there was in these Nations no mention of Tyths in the first three Hundred Years after Christ, free Benevolence being the Maintenance; then the *Pagans* much crushed the *Christians* in *England*; and after that *Popery* encreased, and by Degrees brought not only the *Pagans*, but the *Christians* in *England* (generally) to *Popery*, and then Tyths (that had neither by the true *Christians*, nor yet by the *Pagans*, been ever paid) were set up, yet but as a Gift, and for a while given and dispensed to the Priests and the Poor; but in tract of Time, Prescription was pleaded for Payment of them, till at last Ecclesiastical Courts were set up to demand and recover them, for the Use only of the Clergy, the Poor being then excluded, though the Poor was the Cloak, under which Pretence they got so much Interest at first, as to set them up; against the Payment whereof several Martyrs bore Testimony. Then King *Henry* the Eighth and his Parliament, being *Papists*, made a Law for the Payment of Tyths to the Clergy, (then popish) which was the first Establishment of Tyths by Civil Law; but when the said King fell out with the *Pope*, and denied his Supremacy, and pulled down many Abbeys and Monasteries, he then assumed the Title of *Supreme Head of the Church* (instead of the *Pope*) and most of the Tyths to himself; and some of the Tyths he kept, other some he gave and sold to Lay-men, and so came Lay-men first to be entitled unto Tyths; and the rest of the Tyths (not so appropriated) he, and King *Edward* his Son, confirmed to the Clergy, yet left the Tryal of them unto Ecclesiastical Courts.

Act & Mon.

Thorp, Hus.

And thus the Maintenance that Christ appointed for true Christian Gospel-Ministers, which was *Food and Raiment*, came to be slighted and lost, and Tyths set up, as aforesaid, instead thereof; and this is a manifest Token that the Priests now-adays (called Ministers, nay, they would be called and esteemed as Gospel-Ministers) are not the true Ministers of the Gospel, or true Gospel-Ministers, because they will not be content with a Gospel-Maintenance, Christ's Allowance, but flee for Refuge and Power to the old Laws of the Land, made by *Papists* for the *Popish* Clergy, for their Maintenance; and thus the Plea for Tyths *Jure Divino*, is turned into *Jure Humano*.

And if now Lay-men plead Inheritance and Law for Tyths, yet in the Ground the Derivation of them is from their being paid at first in Right to the *Jewish* Priesthood, and since the Apostacy unto the *Popish* Priesthood; for since the Apostacy, the Clergy were invested in them, in Right of the Priesthood, so the Priesthood is the Original; and the first Priesthood being ended and changed by the Coming of Christ, the Law for Tyths, Sacrifices, *&c.* is also changed and dissannulled; therefore this Plea, of the Transmutation of the Property of Tyths from *Jus Divinum* to *Jus Humanum*, will not serve in sound Reason, nor by Scripture, to exact Tyths from true Christians, nor yet for them to pay Tyths either to the Clergy or Lay-men. And the Apostles continued in Christ's Doctrine, and preached the Gospel freely, coveting no Man's Silver, Gold or Apparel; but labour'd with their Hands, that neither they nor their Gospel might be chargeable, 1 *Cor.* 9. 18.

And *Paul* lays down in his Epistle, 1 *Tim.* 3. the Qualification of Ministers and Bishops, That they must not be Strikers, nor covetous, nor greedy of filthy Lucre, nor proud, *&c.* and against such

such as preach for Lucre, and make Merchandize of the Word, both he and several of the Apostles bore Testimony, as may be seen in the Scriptures.

And there having been so many Volums publish'd of late by several of our Friends against Tyths, * enough to satisfy a moderate and rational Man, against the Use of them, whether by Payment or Reception, in these our Gospel-Days, that we need not enlarge hereon; and besides, the Understandings of People in our Nations are so enlightned, that very few do pay Tyths on the Account of Conscience or Scripture-Authority, but as being constrained thereunto against their Wills; for as Peoples Eyes are opened, by believing in, and embracing the true Light, Christ Jesus, they will easily see over the Apostacy, unto the primitive true Christian Times, and so to discern the true Gospel-Ministers, and their Allowances, by Christ, from the now (national) parochial, hired Priests, and their Maintenance by Tyths and forced Ways, set up by Men; and that by the Scriptures of Truth, Tyths and forced Means is not a Maintenance for Gospel-Ministers, and that he that takes, and he that pays Tyths now, do both *implicitely* deny Christ come in the Flesh.

Sect. III. *For our not paying to the Repair of the Parish, or publick Houses of Worship (called Churches) we have good Ground.*

First, BEcause there is no Example for this from the antient People of God, the *Jews*, either in building, or re-edifying and repairing of the Temple of *Jerusalem*, a Place appointed and expressly commanded of God to be built; for neither did *David*, that prepared Abundance for the Building of it, nor yet *Solomon*, his

 Son,

* *Particularly see* A. Pearson's *Great Case of Tyths.*

Son, that built it, nor yet *Zerubbabel* and the *Jews* that re-built and repaired it, would admit of any of the *Gentiles*, or strange Nations to help or assist them therein; for when their Adversaries proferred Help, they refused, saying, *You have nothing to do with us to build an House unto our God; we our selves together will build it unto the Lord God of* Israel, *Ezra* 4. 1, 2, 3. So that the *Jews*, for the Love and Zeal they bore to God, and his Worship, denied those that were not of their Religion (that joyned not with them in their Worship) to help them to re-build or repair the Temple, which was the place for the *Jews* to worship at; and this is contrary to you that call your selves Christians, that compel others (not of you) to build and mend your Places of Worship.

Secondly, Because there is no Example from the primitive true Christians; for after Christ came, who ended the Temple-Worship, *&c.* there were many Thousands, both of *Jews* and *Gentiles*, converted to the Faith, and met in several Places and Houses to worship God, *Acts* 11. 26. and 20. 20. and 28. 30. yet we do not read that they either imposed upon one another, or compelled the *Jews* or *Gentiles* (from whom they were turned) to build up Places of Worship; nor yet that the unconverted *Jews* and *Gentiles* compelled the Christians either to build or repair the *Jews* Synagogues, or *Diana*'s Temple.

Thirdly, There is no Equity or Reason for us to pay to the Building or Repairing of those now Places of Worship, called Churches, for God hath so perswaded our Hearts, that we cannot joyn with them that go to worship there, we having good Scripture-Ground, both against the Worship it self, the

the Manner of Worshipping, and the Will-worshippers; and therefore we refuse to go to the Place. And can we do less than appeal to the equal Principle of God in Men, Whether it is not repugnant to right Reason and Equity, for the Priests and others to ask, much more to assess and compel, by taking away our Goods excessively, to pay to the Building or Repair of their Places of Worship, (called Churches) which they themselves, and not we, make use of? for we disown them in their Will-worship, 2 *Tim.* 3. 5. where the Commandments of Men are taught for Doctrines, *Mat.* 13. and 9. and where Prescriptions and Traditions of Men form out a compulsive Way of Worship, for Time, Place, Manner and Matter, as being contrary to Christ's Speech to the Woman of *Samaria*, *Neither in this Mountain* (where the Patriarchs worshipped) *nor yet at* Jerusalem (the Place commanded by God to be built for him (once) to be worshipped in) *but the Hour cometh, and now is* (said he) *that the true Worshippers shall worship God in Spirit and in Truth; for such the Father seeks to worship him: And he is a Spirit, and they that worship him must worship in Spirit*, John 4. 21, 22, 23, 24. And further, doth not this manifest, that the nominal Professors of Christianity in this are grown very cold, much below God's antient People, the *Jews*, who, for all they had been banished out of their own Country, and been Captives in a strange Land, in *Chaldea* and *Persia* seventy-seven Years: Yet at their Return to *Judea*, would not suffer any that were not of their Religion, and came not to their Worship, to help them to re-edify and repair the Temple, commanded of God to be built. Is not this much unlike this Generation of Men, that by Force make Havock of us and

G. Clapham, Priest of Mountmelick, and Geo. Walker Priest of Kilmore.

our

our Goods, for not helping them to build and repair their now Places of Parish-Worship (called Churches) for which they have no Command from God to build or repair? So now this may serve to inform People how innocently, and that for Conscience-sake we suffer in this Thing; and that our Persecutors have neither Example of God's antient People, nor of the primitive true Christians, nor yet Reason or Equity on their Sides for what they have done against us herein.

Sect. IV. *For not going to the publick Worship, and not joyning with them in their Worship at their said Places (called Churches) and for reproving and exhorting them to fear God in the said Places, and in Streets and Markets, as we are commanded of the Lord, we have good Ground, though we have, or may suffer for the same.*

First, FOR it appears by the Scriptures of Truth, that in the Infancy of the World, even before there was any written Law, or outward Rule, commanded or prescribed by God, that People then offered or worshipped God each of them according to the Perswasion of their own Hearts and Minds, as is hinted in the first Branch; for *Abel* did not joyn with *Cain* in offering Sacrifices, nor did either of them seek to compel the other to worship or offer after his Way or Manner; but each of them (and so of succeeding People and Generations until the Law) offered and worshipped in divers Places and Manners, according as they were led and guided in their respective Understandings; and such of them as offered in the true Faith of the promised Seed, Christ, were accepted in their Performances; and those that did not so offer, were rejected. Thus

Abel

Abel offered where, what, and when he pleased, offering of the Firstlings of his Flock, and the Fat thereof, unto which (being in the true Faith) the Lord had Respect. And *Cain* he likewise offered how, when, and what he pleased, *viz.* of the Fruit of the Ground, (without the true Faith) which was not accepted with God; so he persecuted and killed his innocent Brother, righteous *Abel*. And *Enoch* walked with God, and not after the Manner of Men's Wickedness then, and thereby pleased God, and was translated. *Noah*, a just Man, a Preacher of Righteousness, who also walked with God, and not after the Manner of, or with the wicked World then, found Grace with the Lord, and he and his Family were saved from the Deluge of the World; and he built an Altar unto the Lord, and thereon offered Burnt-Offerings of every clean Fowl, and every clean Beast, which was a sweet Savour unto the Lord. *Abraham*, God's Friend, believing in God that appeared unto him, obtained Favour, and was called *The Father of the Faithful*. The Lord called him out of his own Country, and from his Kindred and Father's House, and he obeyed, and went, with his Family, into *Canaan*, a Land promised to his Seed, where he dwelt, and built an Altar unto the Lord at *Sichem* and *Bethel*; thence he sojourned into *Egypt*, and returned into *Canaan*, and built an Altar at *Mamre*, and the Word of the Lord came unto him, and God appeared unto him, and

Gen. 4. 4. *Heb.* 11. 4.

Gen. 4. 3, 5, 6, 7, 8.

Gen. 5. 24.

Gen. 6. 9, 18.

Gen. 8. 20, 21.

Gen. 12. 1, 5, 6, 7, 8.

Gen. 13. 18.
Gen. 15. 1.

made

Gen. 17. 1. and 18. 1. made himself known, by his Name, *The Almighty God*, unto *Abraham*, and said, *Walk in my Ways, and not as the Nations walk, amongst whom thou livest, and be thou perfect.* He also dwelt in the Land of the *Philistines*, but walked not after their Ways, for he planted a Grove in *Beersheba*, and there worshipped the Lord; and in *Moriah* he offered a Ram instead of his Son; and as he could not walk as the Nations did, who walk not in the Fear of God, nor joyn with them in their Worship: So neither could he so much as joyn with them in the Burying of the dead Body of *Sarah*; but purchased the Cave of *Machpelah* of *Ephron* the *Hittite* for a Burying-place. And *Isaac*, in whom the Seed was called, dwelt under *Abimelech* amongst the *Philistines*, and joyned not with them in their Worship, nor yet in Marrying with them; but obeyed his Father, *Abraham*, who had streightly charged him not to marry any of the Daughters of the *Canaanites*; and also charged his Son, *Jacob*, not to mingle in Marriage with the *Canaanites*, which he also observed: And the Lord appeared unto him at *Beersheba*, and he there built an Altar to the Lord, and called upon his Name. And *Jacob*, or *Israel*, the prevailing Prince with God, in his sojourning in *Padan-Aram*, and in *Canaan* also he dwelt, and followed not the Worships of the Nations amongst whom he lived, neither in their Worship (as we read of) nor in Marriage; but

Gen. 20. 1, 2. and 21. 33, 34. and 22. 9, 13, 14.

Gen. 23. 19, 20.

Gen. 24. 3, 4.

Gen. 26. 25.

Gen. 28. 1, 2.

Gen. 32. 28.

but erected an Altar at *Shalem* in *Sichem*, and he built an Altar at *Bethel*, and set up a Pillar of Stone, and poured Drink-Offerings and Oil thereon; and he and his twelve Sons, and their Families, dwelt in *Egypt* under King *Pharaoh*; and after he had been there seventeen Years, he died, but charg'd his Son *Joseph* to bury him in *Machpelah*, with *Abraham* and *Sarah*, *Isaac* and *Rebecca*, and *Leah*: And we do not find, that although he lived in several Countries, that he worshipped with the National People, nor could he give his dead Body to be buried amongst them: And the like did *Joseph* his Son. So as they could not joyn with the strange Nations, or Nations that worship or serve strange Gods, that walked not in the Fear of God in their Life-time, so they could not give their dead Bodies to lie amongst them.

Gen. 33. 18, 19, 20.
Gen. 35. 7, 14, 15.
Gen. 47. 28, 29, 30, 31.
Gen. 50. 24, 25, 26.

Seventhly, *Moses*, the meek and great Prophet of God, worshipped the Lord on an Altar in *Rephidim*; and at Mount *Sinai* was the Law given forth; then the Altar of the Tabernacle was prescribed in the Mount, which was a moveable Altar, to go along with *Israel* in their Travels; and in the Law is mention made of several Altars, for several Uses; an Altar of Earth, for Burnt-Offerings and Peace-Offerings; an Altar of Shittim-Wood, for Burnt-Offerings; an Altar of Incense, *&c.* And after the Lord had brought the Children of *Israel* out of *Egypt* into the Land of *Canaan*, which he promised to *Abraham* and his Seed; they were not to joyn with the Na-

Exodus 17. 15. 19. 20. 27. *v.* 1. and 30. *v.* 1.

 tional

tional Worshippers, or serve other Gods; but worship and serve the Living God only, whom they knew: And whilst they continued obedient unto the Lord, in the Separation from the false Worshippers, and kept the Laws, Statutes and Ordinances, given by *Moses*, the Lord was with them, and amongst them, in *Moses*, *Joshua* and the Elders Time, *Judges* 2. 7, 8, 9. to the End: And when there arose a new Generation, that turned from the Lord, and so lost the Knowledge of him, and turned to the false Worships of the Nations, and took them Wives of their Daughters, and followed other Gods; then the Anger of the Lord waxed hot against them, and he gave them into the Hands of their Enemies oftentimes, *Judges* 3. and when they cryed unto the Lord, he heard and answered, and sent a Prophet to reprove them for their Backslidings, *Judges* 6. 8. And afterwards *Solomon* built the Temple at *Jerusalem*, for the People to worship in, 1 *Kings* 8. 38. and because of the great Idolatry of other Nations, about and amongst them, whereby *Israel* were often drawn away to serve other Gods, they were confined to the Temple-Worship, and there the Lord promised his Presence, if they continued in his Statutes: But *Solomon* went after other Gods, and took Wives of the idolatrous Nations, and turned to their Gods and Worships, and then the Lord stirred up Adversaries against him, and was angry with him, and he rent the Kingdom from him, and gave ten Parts thereof to his Servant *Jeroboam*, and the rest to his Son *Reboboam*, 1 *Kings* 11. thus was *Israel* divided; and it was then the Duty of all *Israel* to worship at *Jerusalem*. But *Jeroboam*, after he was King, would not observe what the Lord said to him by the Prophet *Ahijah*, 1 *Kings* 12. 38. but disobeyed, and set up his false

false National Worship at *Samaria*, for his own Ends, in order to draw the Peoples Minds from the Temple-Worship of *Jerusalem*, and to fortify himself in his new-acquired, or rather given Kingdom; for he, for fear the People should worship there (as indeed they, and he too, ought) he made two Calves of Gold, and set up one at *Bethel*, and the other at *Dan*, and falsly called them the Gods which brought *Israel* out of *Egypt*, and it became a Sin; for the People worshipped them, and went not to the Temple, as they were commanded of God: And he made an House of High-Places, and Priests of the lowest of the People (such as he knew, being raised so by him, would serve his Ends, and call the dead Images Gods, and his invented Ways and Worships the true Worship) that were not of the Sons of *Levi*, and therefore false Priests, and not of God's appointing or making: And he ordained Feasts, Offerings, Sacrifices, Altars, *&c.* in some Resemblance of the Worship at *Jerusalem*, thereby to please the People, and feed their Fancies with a doing something in Imitation of the Worship at *Jerusalem*, and by offering upon the Altar there Burnt Incense, *&c.* and feasting the People, that it became a great Snare, and Sin of Idolatry, and turned away their Hearts from serving the Living God, to serve Gods, or rather more properly no Gods, of Gold, and the Works of Mens Hands; and this very much provoked the Lord, insomuch that whilst *Jeroboam* the King, and the People were at their invented Worship, at the Altar at *Bethel*, there came a Man of God, a Prophet out of *Judah*, and cryed against the Altar (the false Worship) and the King put forth his Hand, and said, *Lay hold on him* (as many do in our Days) and his Hand withered or dryed, which by the Prayer of the Man of God was

healed and restored again, 1 *Kings* 13. 1, to 10. Neither did *Jeroboam* set up this his Worship, as judging it in his Conscience to be the true Worship of God; for he knew it was his own invented Worship, and devised Way, as is plain in 1 *Kings* 12. 27, 33. but rather politickly prescribing a Way and Worship (like in some things to that at *Jerusalem*) to keep the People from the true Worship, and to busy their Minds in an active Way of Worship, by Priests of his own making, who would say or do any thing he would have them, their Places and Maintenance depending on him; and also to strengthen himself in his Kingdom, rather seeking his own Greatness and Preservation, than the Honour and Glory of God, that had bestowed such a Kingdom and Dignity unexpectedly on him, and as the Author of so fair and gilded a Way of Worship, thereby wholly to allure and engage them to him and his Idolatrous Worship; who having so sinned against God, knew no other Safety or Strength than the Goodwill and Number of the People: And several of the Kings of *Judah* and *Israel* were false Worshippers, and against them, and their said false Worships, several Prophets of the Lord bore Testimony, and reproved them; as did *Zechariah*, *Michajah*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Malachi*, and several other Servants of the Lord, which kept the Law of God then, as we do now the Gospel, and served the Lord in their Generations, and knew him whom they served, and could not forsake him and his Laws to joyn with the Idolaters and false Worshippers, that knew not the Living God; and for bearing Testimony against the false Worshippers, and reproving them for their Will-worship, Idolatry, Sin and Wickedness, were persecuted, imprisoned, and some of them put to Death. And it is to be well observed,

ſerved, That not in all the time under the Law, when Sacrifices, Offerings, Temple-worſhip, &c. (as Types and Figures) were ſet up by the Command of God, none were liable, or compelled (as we read of) to worſhip there but the *Jews*, and them that were of their Religion: So that the true Worſhippers were never Perſecutors in any Age; but falſe Worſhippers have ever perſecuted them that truly ſerve and worſhip God in Sincerity of Heart; therefore let not Perſecutors think, or look on themſelves to be true Worſhippers, true Chriſtians, whilſt they are in that Nature: And let them but ſeriouſly examine their Hearts in the Light and Spirit of Chriſt Jeſus, and they will know, that they find not Acceptance with God in their own Services, nor Peace of Conſcience and true Satisfaction of Soul in their Worſhippings, and that is the very Cauſe why they malign others, and, *Cain*-like, envy and perſecute (ſometimes to Death) them that are more innocent, and that find Peace with God, and Acceptance in their Worſhipping.

Thirdly, The Lord having been thus worſhipped before and under the Law, and having a further and another Way of Worſhip, in and by manifeſting of the promiſed Seed to be cloathed with Fleſh, *John* 1. 17. For the Law was given by *Moſes*, but Grace and Truth came by Jeſus Chriſt, who was the Subſtance of the Law, of all the Offerings, Sacrifices, Altar and Temple-Worſhip (which could not make perfect as pertaining to the Conſcience) all which he ended by his Coming, and being offered up, a Body being prepared him to do the Will of the Father; and then Sacrifices of Righteouſneſs, and Worſhipping God in Spirit and in Truth, ordained of God, and declared by Chriſt; for when Chriſt came, he

he did not joyn with the publick Worship, but reproved them that drew nigh with their Tongues, and honoured God with their Lips, and their Hearts far from him, *Mat.* 15. 8, 9. (as many do now a-days) and told them, In vain they worshipped, that taught for Doctrine the Commandments of Men, and called them Blind Leaders, *John* 7. 28. and 4. 23. and he often went into the Temple, the publick Place of Worship, for the *Jews*, and reproved them, and set up the true Worship of God (over all false Worships) in the Spirit and in the Truth, which differed from the National Worships; and as many as came to the Gospel-Worship, to worship God in Spirit, were separted from the *Jews* and *Gentiles* publick and National Worships, and did often testify against them in their publick Places, and reproved them in the Streets, and other Places; for which they were persecuted by Unbelievers and false Worshippers, that knew not God. And Christ Jesus being come, of whom *Moses* prophesied, and said, *Acts* 3, 22. *He must be heard in all things*; and he being Head of his Church, it is his Prerogative alone to establish the Worship and Order thereof, and he only hath Power in all Spiritual Matters over his Body, his Church and People, who are obliged, in point of Duty, to obey and observe his Commands and Institutions, and not the Prescriptions of any other; for God never was, is, or will be worshipped acceptably any otherways than in his own Will and Way. And Christ Jesus, for publishing the Everlasting Gospel, and setting up his Father's Worship, in Spirit and in Truth, by ending the Law, with its Ordinances and Temple-Worship, &c. and for testifying against Sin and Wickedness, the Works of the Devil, and for all other his good Words and Works he was persecuted, and put to Death

by

by the cheif Priests, Elders, Scribes and Pharisees, *John* 8. 59. (a great professing People) even by such as professed the Messiah to come. Thus was the Just and Holy One, the Messiah, Christ Jesus, the Seed, the Son of God and Saviour of the World, put to Death by wicked and ungodly Men, who are of the Line of *Cain*'s Spirit, the Seed of the Serpent, the Devil.

Peter and *John* went into the Temple, *Acts* 3. and 4. 1. the Place of Worship, at the Time of Prayer, and preached Christ, which the Temple Worshippers could not bear, but laid Hands on them, whipt them, and put them in Prison, strictly charged them, *To preach no more in the Name of Jesus*, the Priests being the chief Instruments, as also at the Killing of Christ. *Stephen*, a true Worshipper of God, *Acts* 6. was accused of many Falshoods, by Men suborned, and false Witnesses, and brought before the Council of the *Jews*, false Worshippers; and he being full of Faith and Power, preached Christ unto them; and withal told them, *Acts* 7. *That God dwelled not in Temples made with Hands*; further charging them and their Fathers with persecuting the Prophets, and murdering of *Jesus*, for which he was stoned, and put to Death by the National Worshippers. *Paul* preached Christ in the Synagogues, *Acts* 9. 20, 22. for which the *Jews* took Counsel against him, waiting and watching at the Gate Day and Night (so great was their Envy) to kill him: And he and *Barnabas* preached in the *Jews* Synagogues at *Cyprus*, *Antioch*, &c. and the *Jews* persecuted them, and banished them their Coasts, *Acts* 13. (as many of God's Servants are served in these Days) And at *Iconium* they were also persecuted, and *Paul* stoned, near unto Death, by the professing *Jews*, and false Worshippers, for going into their Synagogues,

and

and preaching Christ, *Acts* 14. And at *Thessalonica*, *Paul*, as his manner was, went into the Synagogues on the Sabbath-Days, and reasoned with them out of the Scriptures, that Jesus is the Christ, &c. *Acts* 17. and the Unbelievers and base People set the City on an Uproar against them, (as such do now against God's Servants for preaching the same Christ) acculing them with turning the World upside down, and doing contrary to the Decree of *Cæsar*, and troubled the City and the Rulers, even as the Priests and worst of People in our Age do concerning us, whom the Lord hath redeemed from their Mouths. And when *Paul* came to *Athens*, he did not joyn to the publick Worship, but his Spirit was stirred in him, seeing them given to Idolatry, he disputed in the Synagogues with the *Jews*, and in the Market daily with them that met with him; there certain Philosophers of the *Epicureans* and *Stoicks* encountred him, some calling him a Babler, others a Setter-forth of strange Gods, because he preached Jesus and the Resurrection, and yet they themselves knew not the Living God. Thus *Peter* and several of the Apostles and Disciples, the true Worshippers, for bearing the like Testimony, were also persecuted, and some to Death.

Many more Examples might be mentioned of the true Worshippers of the Lord, even through Ages and Generations, recorded in the Scriptures, who knew God whom they worshipped, and could not joyn with the false Worshippers (yea, though National Worshippers) in their Day, that knew not the Lord; but reasoned with them, and testified against them in their publick Places, and elsewhere, as the Lord required them; and they were always persecuted by the false Birth of Religion, the false Worshippers and Seed of Evil-doers, that knew not God, according to the

Saying

Saying of the Apostle, *Gal.* 4. 29. *He that is born of the Flesh persecutes him that is born of the Spirit.*

And also, it may be seen in Histories and Books of Martyrs, that many have suffered Martyrdom because they could not joyn to and with the National and established Worships then set up by Men; and so forsake the Spiritual Worship, set up by Jesus Christ.

And as in former Times, so in these Days, the true Worshippers, who worshipped God in Spirit and in Truth, *John* 4. 23, 24. which is the Gospel-Worship, set up by Christ Jesus, cannot joyn, contrary to their Consciences and Understandings, with the National publick Worship, for which there is neither Command nor Example in the Scriptures of Truth for their Practice, Discipline, Manner of Worship, and Worship it self.

And seeing it is of Necessity to know God before he can be worshipped aright, and that none know the Father, but the Son, and him to whom the Son will reveal him, *Mat.* 11. 27. if none then know God, but by the Revelation of Christ Jesus, and that the National Worshippers say, *Revelation* (which it seems is the only Way to know God) *is ceased*; thus by their Doctrine it follows, *That the Knowledge of God is ceased*; and then in vain do Men worship, for they worship they know not what. How then can we joyn with them in such a Worship, whilst they deny Revelation, and so worship an unknown God? But we come to know God by the Revelation of Jesus Christ, 1 *John* 4. 13, 14, 15, 16. and therefore we worship him, and fear his Holy Name; and for thus worshipping we ought not to be persecuted, especially, not by those that profess Christianity.

Sect. V. *Concerning our not Swearing, not using Hat-Honour, and for working on Days, by some called Holy-Days, we have also good Ground and Scripture-Authority.*

FIRST for our refusing to swear, we have plain and undeniable Scripture-Proofs. *First*, from Christ Jesus, the Son of God, in whom we believe, *John* 14. 1. who, in his Sermon to his Disciples, preached and opened the glorious Work and Worth of the Gospel above the Law (though he came not to destroy the Law, but to fulfil it) *You have heard*, said he, *that it hath been said by them of old Time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths; but I say unto you*, Swear not at all, *neither by Heaven*, &c. *but let your Communication be* Yea, yea, *and* Nay, nay; *for whatsoever is more than these cometh of Evil*, Mat. 5. 17, 33, 34, 35, 36 37. And if Men were not wilfully blind, and hardned against Truth, how could a Mouth be opened, much less a Hand lifted up against us (by the Professors of Christianity) for our Principles herein, seeing Christ, the Gospel-Law-giver, bids us not swear at all, and him we are to hear and obey. and as they under the Law were to swear truly, so we under the Gospel are to speak truly; for true Christians are as far to exceed the *Jews* as the Gospel doth the Law, because of that noble and just Principle in them, which is to lead them, and guide them into all Truth, *John* 16. 13. to speak and act truly altogether at all times, and in all Places; and then a Testimony to speak the Truth answereth unto, and is (in the Ground) as valid as Swearing truly; and that which might be sworn unto in the Time of the Law, is now only to be confirmed by

Confession,

Confession, *Yea, yea*, or Negation, *Nay, nay:* And as the *Jews* under the Law confirmed their Testimony to end Strife, Controversy, *&c.* by Swearing, and bound themselves by an Oath, sometimes by Vows and Curses, so the Christians in the Gospel, and new Covenant, are bound in Conscience by the Power and Law of Christ in them (which is a far greater Bond than Swearing) to do to all Men as they would be done unto, and to perform Equity and Righteousness (in that Love which is the Fulfilling of the Law) in the Sight of God and Man, without Swearing Oaths, which were but Figures of this inward Bond or Covenant, confirmed by the Oath of God to the Seed of *Abraham*, which the true Christians are of, who witness the Substance and End of all Oaths without, and of Strife, Doubts and Variances that occasioned the Oaths; for the requiring of an Oath supposeth Doubt or Unbelief in one of the Parties, which is no more to be pleaded for, than it is to be practised in a true Christian.

And we do affirm further for our Principle in this Matter, That to swear at all is against the Law of the Spirit of Truth that dwells in us, and is against the positive Command of Christ Jesus herein, who said, *Swear not at all:* And this fully and plainly excludeth all the Glosses and Pretences of all Men whatsoever, who would take upon them to interpret Christ's Words and Meanings (as they say) in this, as if he meant not to bar taking an Oath before a Magistrate, or to end a Controverly in a Suit of Law betwixt two Parties, *&c.* but as if he meant only forbidding vain, accustomary and unlawful Oaths, or Swearing; and such like imagined Stuff many have writ about, and pleaded for, which, if well considered, is no great Marvel; for if they cannot believe in the Light that enlightneth them, the

Son of God, and his Covenant, how can they own his Doctrine and Principle in this or other things publiſhed by him, or by his Spirit and Autity. *Secondly*, From the poſitive Precept of the Apoſtle, *James* 5. 12. who preached his Lord and Maſter Chriſt Jeſus, and his ſame Doctrine againſt Swearing, when he wrote to the twelve ſcattered Tribes of *Jews*, who by the old Law were allowed or commanded to ſwear truly; but when they were converted to the Faith, and come to own and believe in Chriſt and his Doctrine, then they were obliged and commanded not to ſwear at all, no not to ſwear truly it ſelf, but to ſpeak the Truth, their Word *Yea* to be *Yea*, their Word *Nay* to be *Nay*; for the Apoſtle ſeeing (may be finding) and foreſeeing, that theſe converted *Jews* and *Iſraelites*, becauſe of former Precepts and Cuſtoms in the Law, which they had been under, might uſe or plead for ſome ſort of Swearing (like People now, who argue for Swearing before a Magiſtrate) contrary to Chriſt's Command, therefore he puts a greater Weight than Ordinary upon this Doctrine, as if the Concernment thereby had exceeded his other Doctrine, in ſaying, *But above all Things, ſwear not--- by any Oath*----- Neither do we read that any of the other Apoſtles uſed the like Doctrine to the converted *Gentiles* at *Rome*, *Corinth*, *Epheſus*, *Galatia*, &c. againſt Swearing, there being no ſuch need to them that were not obliged by the Law to ſwear in any Reſpect. So here are two plain Scripture-Proofs for our Principle and Practice herein; and when any can produce Scripture in the New Teſtament, to prove (ſo plainly) their Practice of Swearing, in Goſpel-Days, before a Magiſtrate (which they call a lawful Oath) or yet before any other, or upon any Occaſion whatſoever, to be lawful, and allowed of, or commanded

manded by Christ or his Apostles, who are the Authors of the Book called *The New Testament*, then we may give further Answer, or write more about it; but till then, they (especially they that profess Christ, and ought to obey his Command) ought not to blame us, much less to persecute, fine or imprison us for obeying the Command of Christ, and observing the Doctrine of his blessed Apostle *James*.

Thirdly, As Swearing was thus forbidden by Christ and his Apostle, so the primitive Christians observed the same accordingly: For the Bishop of *Smyrna*, a Martyr for the Truth, refused to swear, saying, *That he was a* CHRISTIAN; so it seems the primitive true Christians did not swear; and as his Answer imported when they urged him to swear, he used no other Argument to respond or shew his Refusal, but to say, *He was a* CHRISTIAN, that thereby his Persecutors might know, that he would not swear, because he was a Christian, as by that Profession bearing Testimony against Swearing, or breaking the Command of Christ. Hitherto agree several old and eminent Writers; as also, the Testimony of divers Martyrs and Sufferers under the Papal Power in *Piedmont*, *England*, &c. who bore witness to our, and the true old Christian Principle herein. Bishop *Gawden* bore the like Testimony, and said, "Amongst false Christians Oaths are not to "be regarded, and amongst true Chri-"stians there is no need of them. *William Thorp*, his Testimony herein was, said he, "It is a Sin to swear well. *William Brute* also testified and affirmed, "That no Christian ought to swear. And so descend to our Times, since the Lord hath

Ferum. Chrisost. Ambr. Origen. Act. and Mon.

Bishop Gawden.

Will. Thorp.

Will. Brute.

hath called us to be his People, our Principle in this, as in all other things, agrees with the primitive Christians, being like-minded with them; for if we should swear, and break Christ's Command, his Light would condemn us, as the Apostle *James* said, *Lest ye fall into Condemnation.* Hereby it appeareth, That our refusing to swear proceedeth from sufficient Ground, Christ's Command, the Apostle's Doctrine, and the primitive Christians Practices; so that it is Matter of Conscience to us, not to swear at all. And because it is urged against us, *That hereby we are incapable to serve the King and our Country.* To which we say, We make not our selves incapable, but we are made incapable by the Law of the Land, that requires that of us which Christ has forbid us to give; aud seeing we live under such Rulers and Magistrates as profess Christianity, and the Scriptures to be their Rule to believe in, and walk by, we desire them to excuse us in this Matter, and well to mind *Peter* and the Apostles Answer to the persecuting High-Priest and his Council at *Jerusalem*, who had imprisoned the Apostles, and straitly charged them to preach no more in the Name of Jesus, *We ought to obey God, rather than Men*, said they; and not seek to compel or persecute us because we cannot, we dare not swear, nor take an Oath, either to serve in Offices, or upon Juries, or giving Evidence; though we are willing and ready to serve in any Office or Place meet for us, and which we are capable of, and faithfully to perform the same; as also, to give Evidence by speaking truly, so as that we may not break Christ's Command, or stain our Consciences through Disobedience. And for a further Testimony of our Sincerity herein, we further say and declare, That we are content to suffer

Acts. 5. 29.

as

as much for not ſerving truly, and for not ſpeaking and evidencing truly, as thoſe that are perjured or forſworn; for we hold our ſelves as much, yea more, obliged by affirming or ſpeaking Truth by our Words *Yea*, and *Nay*, as others do by ſwearing truly, or performing their Places by an Oath. And if this ſufficeth not, then we muſt needs ſay, It is hard to perſwade Men of a contrary Mind to us herein, (until they come to own and believe in the Truth, Chriſt the Light, and then they will, be like-minded with us) that what we ſay, affirm and witneſs is really Truth, or truly ſaid and done; ſeeing they themſelves are often doubtful of the Verity of what is ſworn or teſtified upon Oath by ſuch as worſhip with them, and are of the ſame Opinion with them, and hold it, as they do, lawful to ſwear; for ſeveral Times, neither the Swearers, nor the Matter ſworn is believed by the Magiſtrate; for Men of good Fame are called and depended on for the trueſt Evidence. So that it appeareth, That it is not the taking a bare Oath (ſimply conſidered as an Oath) which obliges to perform, or evidence and ſwear truly, but rather the Honeſty and good Conſcience of the Party; which proves the Performance from a Principle within, and not from a formal Oath. And then we ſay, *Why ſhould not a Man as well be believed in ſpeaking truly, as ſwearing truly, ſeeing all that ſwear cannot be believed, there being ſo many perjured and falſe-ſworn?*

Secondly, For not taking off our Hats (which are part of our bodily Garments, and put and placed upon our Heads to keep them warm and dry, as the reſt of our Garments are for the other Parts of our Bodies) and ſo not honouring Mens Perſons with pulling them off, which, it ſeems,

troubleth

troubleth and distasteth the Minds of some Men that seek the Honour below, in order to content and satisfie their Pride and Ambition; for courteous and good-natured Men contemn and disregard it, looking upon it, at best, but an A-la-mode Complement of a late Edition, and rather become a Fashion in our Country, a national or general Custom, than any absolute Matter of Duty or Necessity. And besides, it would be no hard thing to prove the Use of national or general Customs to be incongruous with, and dissonant unto the Life of a true Christian, who is not to be fashioned unto the World, 1 *Pet.* 1. 14. so that the not putting them off, to answer the Will, a lofty Part in Man, is also a Matter of Conscience to us; for God knows our Hearts, that it is done in the Cross of Christ Jesus, and not in Contempt of Authority, or Mens Persons bearing Rule: For we dare not respect Persons, and act contrary to the Apostles Doctrine, who said, *James* 2. 1, to 11. *If ye have Respect to Persons ye commit Sin, and are convinced of the Law as Transgressors.* To this agrees Christ's saying to his Hearers, *John* 5. 41, 44. *How can ye believe which receive Honour one of another, and seek not the Honour that comes down from God only?* And we do not read in the Scriptures, that of all that were brought, or went voluntarily before Kings, Dukes, Governors and Magistrates, that any were commanded to put off their Hats or Bonnets; nay, *Nebuchadnezzar* was not offended, as we read, with the three Children for their Hats, *Dan.* 3. 21. for they were cast into the Fire with their Hosen and Hats ------ Doth not the *Turk* mock at Christians for putting off their Hats, and shewing their bare Heads? Is not this a Reproof to Christians, that persecute, fine and imprison for not putting off the Hat to them, because

cause they have not the Hat-Honour, and Hat-Respect, which they cannot say is the Honour from above, which Christ commandeth to seek?

Thirdly, For working or opening our Shops on the Work-Days, called Holy-Days, we have this to say, which, though little, yet may suffice a moderate Man, and will a true Christian. We find, *Exod.* 20. 6. the Law allowed six Days in the Week to work or labour on, and neither Christ nor his Apostles did ever forbid it, nor yet ordained any such Days as Holy-Days to be kept and observed by the Churches in the primitive Times. And the Apostle *Paul* in his Epistle to the *Romans*, saith, *Rom.* 14. 5. 6. *One Man esteemeth one Day above another, another esteemeth every Day alike; let every Man be fully perswaded in his own Mind. He that regards a Day, regards it unto the Lord; and he that regards not the Day to the Lord, he doth not regard it.* And he also said, They should not judge one another about such Things. And seeing that neither the Apostles, nor the Councils in their Days, made any such Decree or Law for observing such Days; have not therefore these Decrees and Laws been made by the *Pope* and his Councils since the Apostles Days? And who shall be observed, the Apostles or the *Pope*, judge ye? So that there being no Institution of such Days by Christ, his Apostles, or primitive Councils; why should we suffer or be persecuted, for following our lawful Labours and Callings thereon, especially by such as are called Christians.

AND thus, Reader, in this foregoing occasional Treatise of the several Branches of our following Sufferings we have used Brevity, in regard divers of our Friends have published much already to the same Purpose, yet we cannot be altogether silent at this Time, Prudence prompting us to put thus much to publick View, for no other Cause and End, than (so far) to vindicate our Principles and Practices by the Holy Scriptures of Truth, Practice of primitive true Christians, and other good Grounds and Reasons, as that thereby it may plainly appear to any sober and moderate Man, that we suffer Innocently, not for Evil-doing, and that our Persecutors are the more culpable, and so much the more for that they profess the Scriptures: And notwithstanding their thus unjust, unchristian-like Usage and Persecuting of us, we purpose and resolve in the Lord God, That the Powers and chief Rulers of the Nations (as hitherto, so hereafter also) shall never have more against us than Nebuchadnezzar *had against* Shedrach, Meshach *and* Abednego, Dan. 3. *and* Darius *against* Daniel, Dan. 6. 4. *to the End. For* Daniel *and the three Children were faithful to the Kings of* Babylon *and* Medea, *as their Accusers acknowledged, who sought Occasion against* Daniel, *but confessed they could find none, except concerning the Law of his God, which was his Worship and Religion.*

PART

PART II.

CONTAINING

Manifold Examples of the grievous Sufferings of the People called *Quakers*, under *Oliver Cromwel*, and the Reign of King *Charles* II. for the aforesaid Reasons.

SECT. I.

These following have suffered for Meeting and Assembling themselves together, in their own Houses, in the Fear of the Lord, and in his Worship and Service, and for exhorting one another, and praying together, to build up one another in the Holy Faith, according to the Command of the Apostles, and the Example and Practice of the Saints, and Prophets, and the true Christians in the primitive Times; and for the same have been much abused, indicted, greatly fined, long imprisoned, cruelly used, and much of their Goods taken from them.

1655. *James Sicklemore*, being peaceably in *Thomas Holmes*'s House in *Limerick*, was seized on with a Guard of Soldiers, and committed to Prison, and banished the City by Order of Colonel *Ingoldsby*.

Thomas Phelps, *Stephen Warne*, *William Densell*, and other Friends, had their Meeting broken up,

and were haled out by a Guard of Soldiers, and committed to Prison by Order of the said Colonel *Ingoldsby*. And at another Time the said *Thomas Phelps* was taken out of a Friend's House by a Guard of Soldiers, and committed to Prison, and had his House searched and rifled by Soldiers, by the said *Ingoldsby*'s Order: And again had his House searched and rifled in the same Manner, under Pretence of searching for Friends Books, by Order of Lieutenant Colonel *Hurde*.

Barbara Blagdon, passing quietly in the Streets of *Limerick*, was seized on and imprisoned, and after sent away out of the City; and at another Time imprisoned there, and turned out of the City: And some time after was taken out of a Friends House, and committed to Prison for several Weeks, where she was very ill used, and hardly dealt withal, and afterwards banished by the said Colonel *Ingoldsby*'s Order.

Humphry Norton, *Edward Cooke* and *William Shaw*, being peaceably in their Lodging at *Limerick*, had a Guard of Soldiers set upon them, and their Friends not suffered to visit them.

Sarah Bennet was violently haled out of a religious Meeting, at a Friends House in *Limerick*, and committed to Prison, and there kept several Weeks, and cruelly used, in so much that neither her Friends were permitted (sometimes) to visit her, or give her Food and minister to her Necessities, nor Bedding suffered to be brought her, or Pen, Ink and Paper, to make known her Wants and Condition, or the Wants of other Friends then in Prison (Cruelty indeed!) and all this done by the said Colonel *Ingoldsby*, who afterwards sent away the said *Sarah Bennet* and another Friend with her (*per* Warrant) from Constable to Constable to *Cork*, and as Vagabonds to be banished the Land.

John

John Stubbs and *William Ames*, being peaceably at a Meeting at *Limerick*, were, by Lieutenant *Dermot Coghlan* and a Guard of Soldiers, apprehended, the Meeting broken up, and so committed to Prison for several Weeks, nothing being laid to their Charge, but only that they were Quakers, which was no Crime nor worthy of Bonds. And this also was done by Order of the said *Ingoldsby*.

Thomas Loe, *Thomas Holme*, *William Blanch* and *John Wrenn*, being peaceably in their Friends House in *Cashel*, and their Horses at an *Inn*, as travelling Men, were apprehended by a Guard of Soldiers, in the Year 1657, by Order of Colonel *Richard Le Hunt*, and being brought before him and examined, were violently (by Soldiers) turned out of the Town, and the Gates kept against them though it was near Night, and a dangerous Time for *Englishmen* to lie out of Garrison, because of the Tories or Robbers, and thereby exposed to the Hazard of their Lives.

Edward Cooke, *Charles Collins*, *William Blanch*, and divers other Friends, being at a religious Meeting in *Cashel*, had their Meeting broken up by Soldiers, who rudely haled and pulled Friends down Stairs in their own House, throwing them against the Walls, and violently hurrying them into the Streets, also imprisoned some of them, and turned others out of the Town, though Drunkards, Swearers, Cursers, and such like, had Liberty to meet together to commit Wickedness, and lodge in the Town.

Divers Friends, at another Time, being met in the said Town of *Cashel*, to wait upon God in his Fear, had their peaceable Meeting, broken up by Lieutenant *Howard*, Lieutenant to the said Colonel *Le Hunt*, who (imitating his superior Officer in Opposition to Truth, and Persecution

of

Hugh Stamper, for the like Cause, was fined by the said Judge 5s. and imprisoned about eight Weeks, and had a Kettle taken from him worth 14s.

Peter Bess, for the like Cause, was fined by the said Judge 5s. and imprisoned about ten Weeks, and had three Pewter-Dishes taken from him worth 15s.

William Williamson, Jun. for the like Cause, was fined by the said Judge 1*l.* and had a Mare and Foal taken from him worth 2*l.* 10s.

Edward Towle, for the like Cause, was fined by the said Judge 1*l.* and had a Horse taken from him worth 3*l.*

William Nicholson, for the like Cause, was fined by the said Judge 10s. and had a Mare taken from him worth 1*l.* 15s.

W

Cavan County.

1660. *Richard Faile*, *William Parker*, *Miles Gray*, *John Hutton*, *Thomas Lunn* and *Isabella Outon*, with several other Friends for meeting in *Cavan*, to wait upon the Lord, and to worship him, were imprisoned by *John Holland*, Deputy Sovereign, and some of them kept Prisoners eleven Days.

William Parker, *Richard Faile*, *Miles Gray*, *Robert Wardell*, *Thomas Lunn* and *Thomas Moore*, with several other Friends, being met together, for the End aforesaid, in *Belturbet*, were haled out, and committed to Prison four Days without Examination, by Order of *Richard West*, Provost; and because they could not pay Fees, having not broken any Law, some of them were stripped of their Cloaths, and then turned out.

1661. *Will. Edmondson*, *Tho. Lunn*, *Richd. Faile*, *Will. Parker* and *Tho. Hutchinson*, with others, having

having been at a Meeting near *Cavan* to worship God, were much abused on the Road by *George Spicer* Sub-Sheriff, attended with a Company of rude Men, who beat and cut, and abused Friends; one Friend they set upon a Horse, and tied his Feet under the Horse's Belly, and another his Hands behind his Back, like Felons, and so had them to *Cavan*-Prison, and at the following Assizes brought before Judge *Povey*, who having nothing against them, but on Account of their meeting to serve and worship the Lord, left them Prisoners. And at the next Assizes Judge *Alexander* fined them 20*l.* a Man for the said Meeting, and 7*l.* a Man for not taking off their Hats, though he then confessed there was no Law for it; but he called them *Rogues*, *Dogs*, *&c.* and so left them Prisoners till next Assizes: And then came he himself Judge again, and fined them 5*l.* a Man more for their Hats, and denied them the Benefit of an Order or Proclamation from the chief Ruler of the Nation, by which they ought to have been set at Liberty; and he further said, *That they should not have the Benefit of the Law.* And whilst they were thus kept Prisoners, the said *George Spicer* sued them for Fees, notwithstanding he had their Bodies in Prison, and (by Virtue or Pretence of an Order from the said Judge) took from *William Parker*, *Thomas Lunn*, *Tho. Hutchinson* and *Richard Faile*, as much Goods as were worth 30*l.* And at the next Assizes after, Judge *Alexander* caused the said Prisoners to be proclaimed at Liberty, for which the said *George Spicer* claimed 15*s.* apiece Fees, and for the same kept them in close Prison: And at the next Assizes, Judge *Alexander* being there Judge, the said *George Spicer* caused *Walter Brady* his Servant to swear serving the Prisoners with Processes, (which thing, as *Brady* since acknow-

 ledged

ledged was false) upon which the said Judge granted him an Order against the Prisoners, which caused to be taken

	l.	s.	d.
From *Rick.d Faile*, two Horses worth	4	10	0
From *Thomas Lunn*, one Cow and two Heifers worth	3	10	0
From *Will. Parker*, two Cows worth	2	12	0
From *Tho. Hutchinson*, two Cows worth	3	10	0
From *Jo. Jay*, one Horse, and Household Goods worth	4	17	6
From *Robert Wardel*, one Cow, and Goods worth	4	9	0
Worth in all	23	8	6
Supra	30	0	0
So that this *George Spicer*, for the Fees of these six Persons, hath taken from them Goods worth	53	8	6

1665. *Richard Faile*, *William Parker*, *Robert Robinson*, *Thomas Lunn* and *Thomas Hutchinson*, with several Friends, being at a Meeting of the Lord's People, at *Nicholas Starkey's* House, to wait upon God, were haled thereout, and thirteen of them had before *Matthew French*, Provost, of *Belturbet*, who caused some of them to be set in the Stocks, and other some to be put into the Cage for several Hours; and the next Day sent and committed them to *Cavan*-Goal, without Examination, where several of them were Prisoners above a Year.

1682. *William Stockdale*, after his Tryal at the Assizes in *Londonderry*, for being at a Religious Meeting, to worship God, in the County of *Tyrone*, was closely imprisoned about ten Months, upon Pretence of Fees, by Procurement of *John Rooke*, Clerk to *Richard Reeves*, who was then Judge there.

LEINSTER

LEINSTER PROVINCE.

Dublin City.

1660. EDward *Cook*, *Robert Lodge* and *John Burnyeat*, with several others, being met together in their usual Meeting-Place, to worship the Lord, had their Meeting broken up by *James Boy*,----------and a rude Company of People and Soldiers, who took away *John Burnyeat*, *Robert Lodge*, and about twenty Friends more, and imprisoned them in *Newgate*, where they were kept five Days and then brought before *Robert Dee*, Mayor, who after Examination returned fifteen of them back to Prison, where they were kept five Days longer.

Robert Turner, *William Mayne*, and several other Friends, being assembled in their usual Meeting-Place, to worship God, were haled thereout by a rude Company of Soldiers; and eight of them imprisoned in *Newgate* for five Weeks, by Order of the said *Robert Dee*, Mayor.

Thomas Holme, *Robert Wastfield*, *Joseph Cadle*, *Rebecca Rich*, *Elizabeth Gardner*, and divers other Friends, being assembled in their usual Meeting-Place, for the End aforesaid, were violently taken thereout by a Guard of Soldiers, and seventeen Men and six Women of them were put into the Main-Guard, and from thence committed to *Newgate*-Prison, where they were kept several Days by Order of the said Mayor.

1661. *Robert Turner*, *Thomas Holme*, *James Fade*, and eighteen more of their Friends, were taken out of their said Meeting-Place being then and there met to worship God) by a Guard of

Soldiers, and committed to *Newgate*, where they were kept several Days by Order of *Hyberd Adrian*, Mayor.

1662. *Edward Cook*, *Robert Turner*, and four more Friends, were taken out of their said usual Meeting-Place by some Soldiers, and had before *John Cranwel*, Mayor, and, by Means of *William Davis*, Recorder, sent to *Bridewel*; and after several Days Imprisonment there, were released by the said Mayor.

1669. *Mathias Foster*, *John Savage*, *William Steel*, *William Cleaton*, *John Windor*, *Dennis Rochford*, *Joseph Sleigh* and *William Mayne*, being with others of the Lord's People assembled in their Meeting-Place in *Bride-street*, to wait upon God in his Fear and Worship, were taken thereout, and had before the said *William Davis*, Recorder, who committed them to Prison, where they were kept five Weeks; in which time they were indicted at the King's Bench, for being at an unlawful Assembly; but the Bill not being found by the Grand-Jury, they were discharged by the Court.

West-Meath County.

1660. *John Taylor*, *William Slade*, and several others, being met together in the Fear of the Lord at the said *William Slade*'s House in *Athlone*, had their Meeting broken up by Order of Captain St. *George*, who committed five of them to Prison for one Day, and the next Day released three of them, but kept the said *John Taylor* and *William Slade* in Prison seven Weeks, and then they were released by Order of the chief Rulers: And the Marshal, for the 13*s.* 4*d.* demanded by him for Fees, kept and detained as much Cloaths as were worth 2*l.*

Nicholas

Nicholas Starkey, for ſpeaking to the ſaid Captain St. *George*, then Sovereign of *Athlone*, in behalf of his Friends, that were Priſoners for meeting as aforeſaid, was drove and forced out of Town by the Bellman, by Order of the ſaid Sovereign.

1661. *Willian Slade*, *Joan Burton*, and ſeveral others, being met together to worſhip God in *Athlone*, had their Meeting violently and rudely broken up, and the ſaid *William Slade* and ſix Friends committed to Priſon, and the ſaid *Joan Burton* was put in the Stocks; and afterwards they were turned out of the Town by the Beadle, by Order of the ſaid Sovereign.

Henry Fuller, *Abraham Fuller*, *John Ball*, *John Clibburn*, *Nicholas Starkey*, *James Waſely*, *Anthony Robinſon*, *John Engliſh*, *John Wilſon*, *Thomas Beale* and *Giles Harriſon*, as they were ready to go, and going to their uſual Meeting-Place, to wait upon and worſhip God, were taken up the 22d Day of the tenth Month by ſeveral Troopers, ſome of the Friends being taken out of their Houſes, ſome out of the Fields, others out of the High-ways, as the Troopers met them, and brought to *Kilbeggan*, and committed to *Patrick Henry* the Marſhal for that Night. The next Day, by a Mittimus from *Walter Lambert*, they were ſent from Conſtable to Conſtable to the County-Goal at *Mullingar*. But before the Marſhal delivered them to the Conſtable, he demanded 2*s*. 6*d*. Fees from the ſaid *Henry Fuller*, which being not paid, he took his Hat, and tore *John Ball*'s Coat in ſtriving to ſtrip him: He alſo ſtripped off a Coat from another of the Priſoners, and thruſt him out of Doors to the Conſtable; and with the Help of ſome wicked People (Men and Women) he had with him, he threw *John Wilſon*, another of the Priſoners, upon the Floor, grip'd him

him by the Throat, took his Coat, searched his Pockets for Money, and finding none, took away some Linnen and his Hat; and after he had much hurt, and cruelly used him, threw him out of the Doors into the Mire) and after the said Prisoners had been kept six Weeks in Prison at *Mullingar*, they were released by Order from the chief Rulers of the Nation.

Henry Fuller, being at the High Sheriff's House to speak for his Friends in Prison at *Mullingar*, was very much abused by *Walter Lambert* (called a Justice) who threw a Cup, with Beer in it, at the said *Henry*'s Face, which broke his Nose, and spilt his Blood, for saying, That *when People met quietly together to worship God, they are Haled, Abused and sent to Prison; but if as many meet in an Ale-house, and sing, drink, swear and roar, there is little or no Notice taken of them.*

Abraham Fuller, *Henry Fuller*, *John Clibburn*, *John Ball*, *George Castleton*, *Philip England*, *Hugh Smith*, *Eliza. Hunter*, *Edward* and *Lucretia Cook*, and four Friends more, were taken out of their usual Meetings, at three sundry times, by several Constables, and had to *Mullingar*-Prison; and after several Days being there, the said *Abraham* and *Henry Fuller*, *John Clibburn*, *John Ball*, *Geo. Castleton* and *Edward Cook*, were sent by Troopers (by Order of the said *Walter Lambert*) to *Dublin*, as Ringleaders of the *Quakers*, where, after a few Days, they were released by *John Cranwel*, Mayor: And shortly after, at the Quarter-Sessions at *Mullingar*, the rest of the Prisoners were set at Liberty, after four Weeks Imprisonment.

Queen's County.

1660. *William Edmondson*, *John Edmondson*, *William Capton*, *Richard Jackson*, *William Archer*, and

and several others, being met together at *Mountmelick*, to worship the Lord, were taken up, and made to appear at the following Assizes by *Walter Warnford*, at which Assizes Judge *Booth* fined six of them 2*l.* a Man, for which they were kept in Prison about fourteen Weeks.

1661. *Tobias Pladwel, Godfry Cantrel, John Get, William Capton, William Archer, Richard Soot, Thomas Stalker*, being, with several others, met together at *Mountmelick*, to worship God, had their Meeting broken up, and committed to Prison by the said *Walter Warnford*; and at the next Assizes Judge *Alexander* fined eleven of them 40*l.* a Man, for meeting as aforesaid; and they were kept in Prison about five Months.

Catherlough County.

1660. *Thomas Weston, Thomas Chaunders, Henry Rose*, and nine more Friends, for meeting together in the Fear of the Lord in *Catherlough*, were apprehended by Order of *John Masters*, present Portgreve, and without Examination or Mittimus, committed to Prison till the next Sessions, and then indicted, and by the Jury found not guilty; yet on Pretence of Fees were kept Prisoners several Months; and an Order was obtained from the chief Rulers (the Lords Justices) of the Nation, for their Enlargement, and shewed to the County-Justices, who refused to release Friends: And at the following Assizes Friends were brought before Judge *Alexander*, who reviled them, calling them *Rogues, Rascals, Villains*, &c. (which is well known to their Neighbours that they are no such Persons, being honest and industrious Men) and caused a Bill of Indictment to be drawn up against them, and (for meeting together, as aforesaid, to worship God) were by the said Judge fined 320*l.*

Wexford

Wexford County.

1660. *Francis Randal*, with several Friends, being met at *James Becket's* House in *New-Ross*, to wait upon the Lord, had their Meeting broken up by a Guard of Soldiers, who much abused the said *Francis*, knockt him with a Musket, tore his Cloaths, and thrust him violently out of the Town, by Order of Lieutenant Colonel *Jones*, who bad his Soldiers do any thing to *Quakers*, saying, *They are worse than Dogs, use them as you will.*

1662. *James Becket*, *Thomas West*, and others, for meeting together, for the End aforesaid, in *New-Ross*, were sent and committed to *Wexford* Goal, and there kept several Weeks.

Thomas Loe, *Mary Loe* and *Sarah Holme*, for visiting their Friends in *Wexford*-Prison, were there detained in Restraint, and the said *Thomas Loe*, kept in Prison until the next Sessions.

1670. *Robert Cuppage*, *Nathaniel Ruby*, *James Taylor*, *Francis Randal*, *Daniel Fossey*, *William Brown*, *John Tottenham*, *Jonas Chamberlain*, *John Haydock* and *John Edwards*, being, with several other Friends and People, peaceably assembled (as their Manner is, no Disturbance nor Breach of the Peace being ever known on their Parts at any of their Meetings) to wait upon and worship the Lord God, at *Nathaniel Ruby's* House, in *Wexford*, the 14th of the seventh Month, were disturbed by *William Russel*, Sub-Sheriff, attended with Constables, Wardens, and a great Multitude, and violently haled out of their Meeting, and brought before *John Bond*, Mayor, *Richard Clifton*, Governor, *Francis Harwey*, *Thomas Hart* and *Edward Withers*, Justices, who committed the aforesaid eleven Persons to the County Goal, till delivered by due

Course

Course of Law, where they continued until the 13th of the eleventh Month following, and then were released by Order from the King's Lieutenant General and Council of *Ireland*.

Ann Chamberlain, Wife to the aforesaid *Jonas Chamberlain*, was apprehended and committed to Goal by the said *William Russel*, Sub-Sheriff, for being at the aforesaid Meeting, and continued Prisoner about two Weeks without any Mittimus, and then discharged by the Justices, who censured her Committal to be illegal.

Leonard Kerley, was by the aforesaid *William Russel* taken upon a *Capias*, and committed to Goal, for being at the said Meeting, and there kept about four Weeks, and then discharged, the *Capias* being issued against the Order of the Sessions.

Wicklow County.

1671. *Christopher Hammand*, *Daty Rose*, *Katharine Evans*, *Mary Gainer*, and fourteen Friends more being met together in *Wicklow*, to worship God, were taken out of the Meeting, with a Guard of Soldiers, by Order of *Manwaring Hammand*, and by a Mittimus from some Justices were committed to *Wicklow* Goal, and at the Sessions were all indicted and brought before the Court, who demanded of them whether they would submit or traverse; and although they were willing to traverse, and come to a Tryal, they were denied the same, and again committed, seventeen of them. But it is to be noted, that the said *Daty Rose*, through great Perswasion of his Wife, and *John Rouse*, Priest, for gaining his present Liberty, was brought to give Bonds for his Appearance, which the rest of his Fellow-Prisoners, for Conscience sake, could not do, and which the Witness of God in his own Con-

ſcience was againſt, as he manifeſted by his publick Teſtimony at the ſame Seſſions, being immediately ſmitten by the Hand of God, which made him to confeſs, that he was fallen from his firſt Love, crying out againſt the ſaid Prieſt, ſaying, *He had betrayed the Innocent*, and ſo fell diſtracted, crying out againſt his Wife and the ſaid Prieſt, for making him *go contrary to the Truth*; and this was his Cry till he died.

MUNSTER PROVINCE.

Cork City and County.

1660. *William Morris*, *William Brimsby*, *Walter Caſtle* and *John Exham*, being, with others, met at *Edward Cook*'s Houſe at *Bandon-Bridge*, to wait upon God in his Holy Name and Fear, were haled thereout, and committed to Goal by *John Laundon*, Provoſt, who was ſo cruel, that he was offended at the Goaler's Wife for ſuffering Straw to be brought to the Priſoners, that were put in a naſty Dungeon, where they were kept two Weeks, during which Time they were cruelly uſed by *Robert Stowers*, the Goaler, who did not admit Friends to bring the Priſoners any Food, but what was given them through the Grate.

Some of the Lord's People being met together at *Daniel Maſſey*'s Houſe at *Bandon-Bridge*, had their Meeting broken up, and committed to Priſon by the ſaid Provoſt, who cauſed *Suſanna*, the Wife of *Biſhop Worth*, to be haled out of the ſaid Meeting, and dragged to Priſon in ſuch a brutiſh Manner, that many crying Shame upon ſuch barbarous Uſage to ſuch an Aged and ſober Woman; inſomuch that ſome of the Officers ſaid, *They could rather go to Priſon themſelves, than be Actors of ſuch Cruelty.*

Philip

Philip Dymond, *Alexander Atkins*, *Stephen Harris*, *George Neno*, *Christopher Pennock*, *George White*, *Ananias Kello*, *William Steel*, *William Thorne*, *James Puckeridge*, *John Edwards*, *David Williams*, *Richard Jordan* and *George Pett*, for meeting together, with some other Friends, in the City of *Cork*, to worship God, were committed to Goal, and there detained till the next Assizes, by Order of *Christopher Oliver*, then Mayor.

Thomas Cook, *Richard Brooklesby*, *Tobias Wear* and *Francis Rogers*, &c. being met together in the City of *Cork*, for the End aforesaid, were committed to Prison by *William Hodder*, Deputy-Mayor, and kept Prisoners until the following Assizes.

1661. *Alexander Atkins*, *Philip Dymond*, *Thomas Cook*, *Philip Godfrey*, and several other Friends, for meeting together in their usual Place in *Cork*-City to wait upon God, were committed to Prison; and at the following Assizes twenty-five of them were fined by Judge *Alexander* in 1190*l.* for their said Meeting, and for wearing their Hats before the Judge, and so remanded to Prison.

Christopher Pennock, *Thomas Loe*, *Philip Dymond*, *John Workman*, *Edward Cook*, and twelve Friends more, for meeting in *Cork*-City, as aforesaid, were committed to Prison by *Walter Cooper*, Mayor, where they were kept several Weeks.

1662. *George Gamble*, *Philip Dymond*, *James Adamson*, *Alexander Atkins*, and about sixteen Friends more, for their Meeting in *Cork*-City for the End aforesaid, were committed to Prison by the said Mayor till the following Assizes, and then indicted, and though not found by the Jury, yet by the Rule of Court they were to remain in Prison till each of them paid ten Shillings apiece to the Judge for Traverse; and to the Cryer, and other Fees, some 14*s*, and some 20*s*,

apiece more: And at the ſame Aſſizes, moſt of the Friends were indicted again for not going to the Church, (ſo called) and ſuch as ſaid, they did not go, were preſently fined; and ſome that ſtood ſilent were re-committed, without Bail or Mainprize, till the next Aſſizes; and all in general were returned back to Priſon, where they were kept ſeveral Months.

1667. *George Webber*, *William Penn*, *Francis Rogers*, *John Taylor*, *Philip Dymond*, *William Hawkins*, *George Gamble*, *John Goſſage*, *Chriſtopher Pennock*, *Thomas Mitchel*, *James Knolls*, *Stephen Harris*, *Henry Bennet*, *James Dennis*, *William Steel*, *James Toghill*, *Richard Pike*, *John Moore* and *Thomas Robbins*, for meeting together the third of the ninth Month to worſhip the Lord God, were committed to Priſon by *Chriſtopher Rye*, Mayor of *Cork*.

George Gamble, *James Dennis*, *John Smith*, *Arthur Johnſon*, *Chriſtopher Pennock*, *George Neno* and *Philip Godfry*, for meeting together the 24th of the ninth Month, for the End aforeſaid, were taken out of their Meeting-Place, and ſent to Priſon by the ſaid *Chriſtopher Rye*, Mayor.

Francis Rogers, *George Gamble*, *Philip Dymond*, *William Fletcher*, *Stephen Harris*, *Alexander Atkins*, *Richard Pike*, *Robert Whetſtone* and *Thomas Godfrey*, for meeting on the eighth of the tenth Month, were committed to Priſon by the ſaid *Chriſtopher Rye*, Mayor.

1668. *Thomas Cook*, *George Webber*, *John Taylor*, *James Knolls*, *Richard Pike*, *George Neno*, *Thomas Mitchel*, *Thomas Wight*, *Chriſtopher Pennock*, *Arthur Johnſon*, *James Dennis*, *William Bigley* and *William Burchfield*, being met together at their uſual Meeting-Place in *Cork*-City, to wait upon and worſhip the Lord, were taken thereout, and committed to Goal by the ſaid *Chriſtopher Rye*;

Rye: And the Goaler told the Prisoners, *That he was forbid to give them a Copy of the Mittimus.*

Thomas Cook, and several other Friends, being met together to worship God the 13th of the tenth Month, had their Meeting broken up, and committed to Prison by the said *Christopher Rye*; and the said *Thomas Cook* was then much abused by *William Sexton*, Constable, who struck the said *Thomas* with the Staff of his Office (with his full Strength, as he himself hath since said) on the Side of his Head, which for a time deprived him of his Senses.

Thomas Wight, *George Gamble*, *Alexander Atkins*, *George Webber*, *Thomas Cook*, *John Gossage* and *George Neno*, for meeting together as aforesaid, were haled thereout, and committed to Prison by Order of the said *Christopher Rye*, Mayor.

George Webber, *George Gamble*, *Francis Rogers*, *Alexander Atkins*, *Thomas Cook*, *John Gossage*, *Christopher Pennock*, *James Dennis*, *John Workman*, *Tho. Wight*, *Thomas Ridge*, *Charles Sinderby* and *James Toghil*, for meeting together to worship the Lord at their usual Place in *Cork*-City, on the 28th of the twelth Month, were sent to Prison by Order of the said *Christopher Rye*; eleven Seats or Forms being carried away, and still detained, worth about 2*l.* 10*s.* by the said Mayor's Order.

1669. *Philip Dymond*, *John Stubbs*, *George Gamble*, &c., for Meeting together the 15th of the fourth Month, in *Cork*-City, to wait upon God, were committed to Goal by the said *Christopher Rye*, Mayor.

George Gamble, *Alexander Atkins*, *Thomas Cook*, *Christopher Pennock*, *James Dennis*, *Stephen Harris*, *John Gossage*, *Richard Brocklesby*, *William Steel*, *Philip Godfrey*, *Martha Webber*, *Susanna Mitchel*, *Lucretia Cook*, *Joan Cook*, *Thomasin Gossage*, *Elizabeth Erbery*, *Hannah Wear* and *Jane Morris*, for meeting together in the Fear of the Lord,

Lord, and to worſhip him, were committed to Goal, by the ſaid *Chriſtopher Rye*, Mayor, where ſome of them were kept a long Seaſon; in which time *Suſanna* falling exceeding ſick in the Priſon, *Elizabeth Erbery* went to the ſaid Mayor, and deſired his Leave to remove her ſick Friend, (if her Strength would bear it) and he not only refuſed, but much abuſed her, calling her *The old Witch of* ENDOR, with other opprobrious Words, much unbeſeeming a Magiſtrate. He alſo cauſed ſome of the Friends Children that were at the ſaid Meeting to be carried to the Stocks, and there kept a while by the whipping Beadle.

About this Time *Richard Pike*, through Cold and Diſtemper got in his Impriſonment, died a Priſoner.

James Taylor and *James Knolls*, for being at a Meeting of the Lord's People in *Cork*-City, were committed to Priſon by the ſaid *Chriſtopher Rye*, Mayor, and kept ſeveral Days before their Mittimus was made, and afterwards detained long in Priſon; and almoſt every Firſt-day, towards the End of his Mayoralty (having been Mayor two Years) he cauſed ſuch of the Men Friends as were at the Meetings to be impriſoned.

Samuel Thornton, being viſited by ſeveral Friends at his Lodging, at *Elizabeth Erbery*'s in *Cork*-City, (being newly come thither on a Journey) and after Supper he ſpent ſome Time in Prayer, for which he was taken thence by a Conſtable, and had before *Matthew Dean*, then Mayor, who committed him to Goal, where he was kept cloſe Priſoner about eight Weeks.

George Webber, *Stephen Harris*, and ſeveral other Friends, being at their uſual Meeting-Place, to wait on the Lord, were taken thereout, and committed to Priſon by the ſaid *Matthew Dean*, Mayor, who would not ſuffer Meat, Drink or Bedding

to

to be brought them, causing a Maid-Servant of *Stephen Harris*, that was carrying a Bed to her sickly Master in the Prison, to be set in the Stocks, and the Bed to be taken away from her; and *George Webber*'s Maid-Servant carrying Food to her said Master in Prison, the said Mayor commanded the Serjeants to *take away the Food, and set her in the Stocks*; but she got to the Prison before the Serjeant overtook her.

While *Samuel Thornton* was Prisoner in *Cork*, divers Men and Women Friends, and others of the City, went one First-day to sit together with him to wait upon the Lord, who is worthy to be feared and worshipped at all times, and in all Places; and -------- *Quinnal*, the Goaler, shut the Doors, and locked them all in, being about eighty Persons, and carried away the Key (as it was said) to *Matthew Dean*, Mayor, (a suitable Successor to *Christopher Rye* for Persecution) who gave Command, That the said Prisoners should not be admitted to have Meat or Drink; (as the Goaler alledged) neither had they any in at the Door, being forced to draw it up with Ropes, and take it through the Grate, and some thrown into them at a Hole. And that Night the Soldiers, who kept Guard under the said Prisoners, made so great a Smoak, that it was like to have smothered the Prisoners; and notwithstanding that Application was made to the Mayor in behalf of the Prisoners, and their Conditions; yet as a Man without Pity and Mercy, (forgetting Humanity, or the Bounds of common Civility) and without any Regard to Age or Sickness, (as to Women with Child, and Women-Nurses, not suffering the one to come at the other) with scoffing Language, ill becoming him, said, *They are all Brethren and Sisters, let them lie one upon another; and if they are choaked, it's their own Faults*:

And

And in this nasty Prison they were kept together about twenty-four Hours.

John Hull, *William Bigley*, and some others, going on a First-day to visit Friends in Prison, and to spend some Time with them in waiting upon God, the said *Matthew Dean*, Mayor, charged the Goaler not to suffer them to go out again; und so they were kept Prisoners several Weeks, and then released by an Order from the King's Lieutenant-General and Council of *Ireland*.

1670. *Thomas Wight*, for being at a Meeting with the People of God, was committed to Prison by Order of the said *Matthew Dean*, Mayor, and there kept close Prisoner fifteen Weeks, until the next Assizes; and then, for Fees claimed by *Robert Fletcher*, as Clerk of the Crown, *&c.* was sued, and Execution got against his Body, being then a Prisoner, by Means whereof he was kept in close Restraint about six Months.

And the said *Matthew Dean*, Mayor of *Cork*, (generally) every First-day broke up Friends Meetings, and imprisoned most of the Men-Friends in the City; and would not suffer poor Men, that were Tradesmen, to work in Prison, that had no other Way to get Bread for themselves, Wives and Children, but by their daily Labour, giving Order to the Goaler to take away their Tools from them: And to add to his Cruelty, as one that would out-do his Predecessor in Persecution, and to make Havock, as it were, as much in him lay, he took Account of Friends Names, how oft they were at Meetings, and thereby made Occasion of multiplying Indictments against Friends at the Assizes, where some had two, others three, six or more Indictments drawn up and framed against them; the Effects whereof, through Fines and Fees, *&c.* proved very prejudicial to them.

These

These following Distresses were taken for Fees claimed by Robert Fletcher, *as* Clerk *of the* Crown, *and* Town-Clerk, *occasioned originally for Meetings, besides what he got by the many Indictments last beforementioned.*

Alexander Atkins, for 15*s.* demanded, had taken from him a Piece of Stuff worth 1*l.* 12*s.*

Christopher Pennock, for the like, had forty-nine Yards of Stuff taken from him worth 2*l.* 3*s.*

Thomas Cook, for 13*s.* 6*d.* had Iron taken from him worth 1*l.* 13*s.*

Limerick City.

1661. *Thomas Phelps, Richard Pearce, John Cobb, James Craven*, with other Friends, being met together in *Limerick* to worship the Lord God, were haled thereout by *Bartholomew Garnet*, Constable, and others with him, and committed to Prison by *Thomas Miller*, Mayor, and there kept till the next Assizes, and then ten of them were fined by Judge *Alexander* in 40*l.* a Man, and remanded to Prison, where they were kept about four Months, and then released by Order from the chief Rulers, the Lords Justices.

Waterford City.

1661. *William Blauch, William Wright, Samuel Mason*, and eight Friends more, for meeting together in the Fear and Worship of God, were imprisoned, and at the following Assizes fined by Judge *Alexander* in 580*l.*

SECT. II.

These following have suffered (who, for Conscience sake, would not pay Tyths, bearing Testimony to the everlasting Priesthood, which ended the First, that took Tyths) by having their Goods spoiled, and excessively taken away sometimes three, six, ten or twenty times the Value, besides, sometimes their Bodies imprisoned for the same, after being sued in Temporal Courts, contrary to the Law of the Land; and though the Statute hath been produced to the Court and Jury, yet have the Priests and Court, given under their Hands to secure the Jury, and thereupon near twenty times the Value hath been taken away. Also they have suffered for not paying to the Maintenance of the Priests, and their Clerks, whom they have no need to hear, or hire, having Jesus Christ for their High-Priest, who said to his Ministers, Freely ye have received, freely give.

1655. MAry Sicklemore, for not paying 4*s.* 6*d.* demanded for Tyths, had a Cow taken from her worth 3*l.* And at another time, for 4*s.* demanded for Tyths, had a Cow taken from her worth 2*l.* 16*s.*

William Blanch of *Waterford*, because for Conscience sake he could not pay 2*l.* 8*s.* demanded for Tyths, had his Plough of Horses, worth about 20*l.* taken, taken from him by -------- *Cooper*, and ---------- Sheriffs of the City of *Waterford*, contrary to Law and Equity, and never any

any of the said Horses restored to him again; by which great Loss and Prejudice, he hath ever since been disabled of himself to Plow.

1656. *Richard Faile*, of the Parish of *Shankil*, for 10*s.* 6*d.* demanded for Tyths, had taken from him, by *Alexander Gill*, Goods worth 1*l.*

Richard Jackson, because for Conscience he could not pay 12*s.* demanded for Tyths, had taken from him one Cow, one Bull, one Horse, Bridle and Saddle, all worth 7*l.* by *Jacob Knowles*, Tythmonger.

William Parker, who for Conscience-sake could not pay Tyths, had taken from him, by the said *Knowles*, one Brass-Pan worth 1*l.*

1658. *William Parker* was sued by *Jacob Knowles*, at the Sheriff's Court, for 9*s.* demanded for Tyths: *George Spicer*, Judge of that Court gave out an Order to the Bailiffs, (before the Jury gave in their Verdict) who took from the said *William Parker* one Mare, Bridle and Saddle, worth 10*l.* 10*s.*

1659. *William Parker*, for 2*s.* demanded for Tyths, had taken from him his Riding-Coat, worth 10*s.* by one *Dunn*, Tythmonger.

ULSTER PROVINCE.

Ardmagh County.

1660. MAtthew *Horner*, being sued for Tyths in the Primate's Temporal Court at *Ardmagh*, by *Thomas Burrell* and *Henry Wilkinson*, employed by *James Threlfall*, Priest of *Kilmore*, for the Value of about 16*s.* 8*d.* had taken from him, by Bailiffs, two Horses worth 4*l.*

Margery Atkinson, being sued for Tyths to the Value of about 8*s.* 4*d.* by the aforesaid Persons, and in the same Court, had taken from her, by the Bailiffs, two Cows worth 3*l.* 10*s.*

Edward Towle, being sued for Tyths to the Value of about 8*s.* had taken from him, by the Bailiffs, a Mare and two Colts worth 3*l.* 5*s.*

William Williamson, sen. and *William Williamson*, jun. being sued for Tyths, as aforesaid, to the Value of about 18*s.* 9*d.* the Bailiffs took from *William Williamson*, jun. four Cows worth 7*l.* 10*s.*

Thomas Browne, for 5*s.* demanded for Tyths, had taken from him, by the Bailiffs, Bed-cloths worth 2*l.* 10*s.* notwithstanding that he was a poor Man, and had five small Children; and that all the Bed-cloths that they left him were not worth one Shilling.

William Brownloe, being sued, as aforesaid, for Tyths to the Value of 1*l.* 5*s.* had taken from him, by the Bailiffs, six Cows and a Web of Cloth worth 13*l.* 5*s.*

Francis Robson, being sued, as aforesaid, for 2*l.* demanded for Tyths, had taken from him, by Bailiffs, two Horses worth 8*l.* 10*s.*

1664. *Roger Web*, for Tyth, to the Value of 7*s.* had taken from him, by *Patrick O Hagan*, a Horse worth 3*l.*

1665. *William Souldon*, being sued for Tyths to the Value of ubout 2*l.* 10*s.* in two Actions, in the Mannor-Court of *Legacory*, by *George Walker*, Priest, had taken from him four Cows worth 5*l.*

Francis Hobson, being sued for Tyths in the Primate's Temporal Court at *Ardmagh*, by the said Priest, had five Cows and a Bull taken from him worth 9*l.*

John Winter, being sued for Tyths, in the said Court, by the said Priest, had taken from him two Cows worth 3*l.*

1666.

1666. *Francis Robſon*, for Milch-money of ten Cows, had taken from him, by *Patrick O Hagan*, a Horſe worth 3*l.*

Archibald Bell, for 4*s.* demanded for Tyths, had taken from him, by *M. Murrough*, ſeven Sheep worth 14*s.*

Francis Hobſon, being ſued for Tyths in the Primate's Temporal Court at *Ardmagh*, by *George Walker*, Prieſt, had as many Cattle taken from him as were worth 7*l.* 10*s.*

John Marſh, being ſued for Milch-Money, and Offerings, to the Value of about 3*l.* at the Mannor-Court of *Loughal*, by *Humphry Pettard*, Prieſt, had taken from him ſo many of his Cattle as were worth 18*l.*

The ſaid *John Marſh* being ſued again, in the the ſaid Court, for five Years Tyths of ſixty-two Sheep, by the ſaid Prieſt, had the very whole Number of ſixty two Sheep taken from him, being all he had, worth 12*l.*

John Fletcher, being ſued for Tyths, to the Value of 7*s.* in the ſaid Court, by the ſaid Prieſt, had a Horſe and Cow taken from him worth 2*l.* 10*s.*

1667. *William Steer*, being ſued for Tyths, to the Value of 1*l.* 10*s.* at the Sheriff's Court, by *George Walker*, Prieſt, had as much broad Cloth taken from him as was worth 3*l.* 19*s.*

John Blackburn, being ſued for Tyths to the Value of 2*s.* 1*d.* ½ in the Mannor-Court of *Laughal*, by *Humphry Pettard*, Prieſt. The ſaid *John* produced the Statute againſt all Proceedings in Temporal Courts for Tyths; notwithſtanding the Jury ſaid to the Seneſchal of the Court, and the ſaid Prieſt, *Petard*, that if they would give it under their Hands to be indemnified and ſaved harmleſs, they would proceed, (here is like Prieſt, like People, both contriving and conſenting againſt

the

the Law, and how to make Spoil and Havock of the Innocent) and accordingly the Seneschal and Priest gave under their Hands as followeth.

June 14th, 1667.

WE *do hereby promise to secure the Jury from what Damage they shall incur, for proceeding in the Action of* John Blackburn; *as witness our Hands,*

William Hart,
Humphry Pettard.

Upon this the Jury proceeded, and cast the said *John* in 2*s.* 1*d.* ½ for which the Bailiffs took from him a Horse worth 2*l.*

1668. *William Kenningham*, being sued for Tyths and Clerk's Wages, in the Primate's Temporal Court at *Ardmagh*, by *Robert Smyth*, Farmer of the small Tyths, had taken from him, by the Bailiffs, a Horse out of the Plough worth 3*l.*

George Hall, being sued in the said Court for Tyths and Clerk's Wages, to the Value of 4*s.* 2*d.* by the aforesaid *Smyth*, had taken from him his Wife's Gown, and other Goods, worth 1*l.* 16*s.* 6*d.*

John Blackburn, being sued for Tyths and Clerk's Wages, in the Sheriff's Court, for the Value of about 6*s.* by the said *Smyth*, had taken from him, by the Sub-Sheriffs and Bailiffs, as much Yarn as was worth 2*l.*

John Fletcher, being sued for Tyths and Offerings, to the Value of 2*s.* 1*d.* at the Mannor-Court of *Loughal*, by *Humphry Pettard*, Priest, had a Cow taken from him worth 1*l.* 10*s.*

Patrick Robinson, being sued at the said Court for Tyths, by the said Priest, had taken from him a Tub, a Pot, a Frying-Pan, and a Parcel of Yarn, being most of what was in the House, worth 1*l.* 6*s.*

1670.

1669. *John Marsh*, being sued for Priests and Clerks Dues, (so called) and other such like things, to the Value of 8*s.* 3*d.* in a Temporal Court at *Ardmagh*, by *Thomas Blevin*, Clerk, had taken from him by Bailiffs, a Brass-Pot, and four Pewter-Dishes, worth 1*l.* 17*s.*

1670. Widow *Bartrim*, had taken from her, by *Hugh Belton*, Clerk of the Parish of *Kilmore*, and *John Moor*, one Pot worth 3*s.* for burying her Husband, and sprinkling her Child, (as they said) though they did neither: And for 1*l.* 4*s.* which the said *Belton* and *Moor* demanded for Tyths, alledging it was due before her Husband died, had taken from her one Cow worth 1*l.* 15*s.* she being a very poor Woman, and had a Charge of seven Children. ☞ Thus that which was first instituted as a Maintenance for the Widows and Fatherless, is now made use of for their Ruin, and depriving them of a Livelihood.

William Steer had taken from him by the said *John Moor*, Constable, for two Years Clerk's Wages, for the said *Hugh Belton*, one Piece of Broad-Cloth worth 15*s.*

Roger Webb, *John Garvin*, *Mark-Wright*, *James Bradshaw*, *Francis Robson*, *Archibald Bell*, *Elizabeth Riggs*, *Thomas Calvert*, *Eleanor Kerningham*, *Jonathan Woods*, *William Souldon*, *William Brownloe*, *Francis Hobson*, *William Williamson*, *John Williamson*, *Edward Towle*, *Alexander Rigg* and *John Marsh*, have had, amongst them, much Wheat, Barley, Oats, Hay and Lambs, taken from them by the Priests and Tythmongers, on Pretence of Tyths.

1673. *Francis Hobson* was sued in the Bishop's Court at *Ardmagh* for 2*l.* Tyths of Milch-Money, by *George Walker*, Priest, and by Warrant from two Justices of the Peace, upon a definitive Sentence, was taken by *David Mulligan*, Constable,

the

the 2d Day of the sixth Month, and committed to the Goal of *Ardmagh*, and was Prisoner two Years and four Months, and about the 13th of the tenth Month, 1675, died in the said Goal.

Cavan County.

1660. *Richard Faile*, being sued for Tyths to the Value of 16*s.* 6*d.* in the Town-Court of *Cavan*, by *Wallwood*, Priest, had taken from him by the Serjeants, several Goods worth 3*l.*

1661. The said *Richard Faile* was sued by the said Priest, in the same Court, for 7*s.* Value of Tyths, for which the Serjeants took several Goods from him worth 3*l.* 10*s.*

1662. *Thomas Lunn*, being sued for 7*s.* Value of Tyths, in the same Court by the said Priest, had several Goods taken from him worth 2*l.* 10*s.*

1670. *Robert Unthank*, *Anthony Jackson*, *Thomas Lunn*, *Richard Faile*, *William Parker* and *Thomas Hutchinson*, had taken from them, by the Priests and Tythmongers, much Barley, Hay, Oats and Hemp, upon Pretence of Tyths.

Thomas Lunn and *Anthony Jackson* were taken up, and carried to Prison, by the Appointment of *Ambrose Barecroft*, Priest, upon a definitive Sentence for Tythes.

William Parker and *Thomas Hutchinson* were also taken up, and made Prisoners for the like things, by the Means of the said Priest.

1677. *Nicholas Starkey* was committed to *Cavan* Goal, upon a Writ of *Excommunicato Capiendo*, by the Procurement of Priest *Robinson*, where he remained close Prisoner eleven Months.

Antrim County.

1668. *Thomas Cooper* of *Maghermisk*, not setting forth Tyth-Corn, *Lemuel Matthews*, Priest, went

into

into his Field, threw much of his Corn abroad; and after they had taken the Tenth Part, continued taking away more, until a Neighbour hindered him.

Anthony Richardson, of the Parish of *Maghermisk*, near *Lisburn*, having been cast in Prison by *Lemuel Matthews*, Priest of the said Parish, for not paying Tyths, and being Prisoner, at Times, near seven Years, died in the Goal of *Carrickfergus*, and finished his Testimony the 24th Day of the second Month, and was buryed at Friends Burying-Place, near his own House, the 26th Day following.

Sarah Davis, a poor Widow near *Killalow*, having about two Lambs, had one of them taken away, by *John Johnson*, for Tyths.

1677. *John Erwin*, *John Haddock*, Jun. and *John Purvas*, were taken by *James Campsey* Priest, and his Men, by a Writ of *Excom. Cap.* and kept Prisoners thirteen Months.

LEINSTER PROVINCE.

East-Meath County.

1666. *William Chandley* of *Killnacross*, for not paying Tyths to Priest *Crookshank*, was (upon a Writ of *Excommunicato Capiendo*) committed to the Goal at *Trim*, where he remained Prisoner two Years and five Months.

1668. The said *William Chandley*, for Tyths to the Value of 15*s.* had taken from him eight Carr-loads of Hay worth 30*s.* by the said Priest, notwithstanding the said *William Chandley* was then in Prison.

Dublin City.

1661. *Elizabeth Gardner* Widow, for not paying 6*s.* 4*d.* demanded for Priest *Chamber*'s Maintenance,

 had

had taken from her three Pewter-Dishes worth 21 s.

1662. The said *Elizabeth*, for not paying 3 s. 6 *d*. for the like Use, had three Pewter-Dishes more taken from her, worth 9 s.

1663. *Samuel Clarridge* had, for several Years, divers Goods taken from him for Priest *Goburne*, by four times in the Year, and usually there was taken three or four times the Value of the Sum demanded; and one Time for 3 s. demanded for the said Priest, there was taken from him a Cloak worth 2 *l*.

1667. *William Maine*, for not paying 5 s. 4 *d*. demanded for Priest *Goburne*, had a Pewter-Dish taken from him worth 14 s.

1668. *Matthias Foster*, for not paying 5 s. demanded for Priest *Rigby* of *Katharine*'s Parish, had a Pewter-Flaggon taken from him worth 12 s.

1669. The said *Matthias*, for not paying 2 s. 6 *d*. demanded for the Priest, had taken from him, by *Daniel Gaken* and *Samuel Knott*, a Pair of Tongs, a Brass Skellet and Iron Bar, worth 12 s.

William Maine, for not paying 1 *l*. 8 s. demanded for Priest *Yarner* of *Bride*'s Parish, had taken from him, by the Wardens, two Silver-Spoons, a Brass Chafing-Dish, and four Brass Candlesticks, worth 2 *l*. 4 s. 6 *d*.

Samuel Clarridge, for not paying 4 s. demanded for Priest *Goburne*, had taken from him a Pair of Iron Racks worth 8 s.

Robert Turner and *James Fade* had also several Goods taken from them for the like Use.

West-Meath County.

John Clibburn, being sued in the Sheriff's Court for Tyths, and cast in 1 s. 6 *d*. had taken from

from him, by Order of *Richard Smyth*, Sub-Sheriff, a Kettle worth 10*s*.

John Ball, in the Barony of *Clonlonnon*, being sued for Tyths in the said Court, to the Value of 14*s*. had taken from him, by Order of the Sub-Sheriff, a Horse worth 2*l*.

1561. *Nicholas Starky*, for 10*s*. Value of Tyths, was sued in the said Court, and had a Horse taken from him, by Order of the Sub-Sheriff, worth 2*l*.

John Clibburn had much Corn taken from him for Tyths, by *Charles Lauglin*, who for all that, sued *John* for the same Year's Tyth of Corn in the Sheriff's Court, from one Court-Day to another, for above a Year; where at last, contrary to the Law, he was sentenced to pay 1*l*. for which *James Garret*, Sub-Sheriff, took from him a Mare worth 4*l*. 10*s*.

William Ellifton, for not paying 9*d*. to the Priest's Clerk, had a Pewter-Dish taken from him, by *Edward Carton*, worth 4*s*.

1669. *Anthony Robinson*, for not paying 10*d*. demanded for Tyths, had taken from him, by *Robert Fox*, Priest *Clapton*'s Proctor, a Pewter-Tankard worth 3*s*. 4*d*.

King's County.

1662. *John Wilson*, for not paying 1*s*. demanded for Milch-Money, by *Edward Careton*, had a Cloak taken from him worth 1*l*. 10*s*.

Queen's County.

1661. *Godfrey Cautrel*, for not paying 9*s*. demanded for Tyths, had taken from him, by *Edmund Dun*, a Horse worth 2*l*.

1662. *Rayns White*, for not paying 15*s*. demanded for Tyths, had a Horse taken from her

worth 3 *l.* and besides, her Son *John White* was imprisoned, for the same Thing, a Year and six Months.

Thomas Chanders, for not paying Tyths to Bishop *Price*, was excommunicated, and (by a Writ *Excom. Com.*) imprisoned in the County Goal of *Catherlough*, amongst the Felons, where he remained Prisoner near the Space of four Years.

William Edmondson, for not paying 6 *s.* demanded for Tyths, hand a Heifer taken from him worth 40 *s.*

The said *William* for not paying 6 *s.* at another Time, demanded for Tyths, had taken from him (by *Edmund Dunn*) wearing Apparel worth 20 *s.*

1663. *Godfrey Cantrel*, for not paying 9 *s.* demanded for Tyths, by *Edmund Dunn*, had taken from him two Heifers worth 2 *l.* 10 *s.*

John Edmondson, *Rich. Jackson*, *Godfrey Cantrel*, *Will. Capton*, *Tobias Pledwell*, *John Gee*, *John Thompson*, *John Pim* and *Will. Archer*, for not paying Money for Church-Dues, (so called) Priests Maintenance, and the like, were excommunicated and imprisoned at *Mary-borough*, by Bishop *Price* of *Kildare*, by the Means of *Geo. Clapham* Priest of *Mount-Melick*, who published their Excommunication in the Place of Worship and Market; and to shew his Malice, charged the People, that they should neither buy nor sell with them; and when any did, he summon'd them to the Bishop's Court; and to excite the People to Cruelty, he told them, *Whatsoever they did to those excommunicated, they could have no Remedy by Law*; also he forbid the *Miller* to grind Corn for their Families; besides several other Acts of Envy and Cruelty he did towards them, which would be too tedious here to insert.

1664. *Godfrey Cantrel* and *William Edmondson*, for

not paying 12 *s.* claimed for Tyths by Priest *Clapham*, had Goods taken from him worth 6 *l.*

1665. The said *Godfrey* and *William*, for the like Sum demanded for Tyths, had taken from them (by the said Priest's Means) so many Cheeses as were worth 3 *l.* 2 *s.* 6 *d.*

1666. *William Archer*, for not paying 2 *s.* Garden-Tyths, Offering-Money, and the like, had taken from him (by Means of the said Priest) Serge and Pewter worth 17 *s.*

Richard Jackson, for not paying 15 *s.* for such like Uses, had taken from him (by the said Priest's Means) Goods worth 16 *s.*

1670. *John White's* Sheep were drove into a Pen by six Men, in the Name of the Bishop of the Diocess; and the said *John* and his Wife were held by some of the said Men, whilst the rest robbed and took away six Lambs, and shore six Sheep, and took away their Fleeces, on Pretence of Tyths.

Daniel White had, by the same Persons, and in the like Manner, taken from him, twelve Fleeces of Wool, and nine Lambs, on the like Pretence of Tyths.

1671. *Edward Taverner* and *John Goodbody*, were imprisoned at *Philips-Town*, by Writs of *Excom. Cap.* and kept close Prisoners about nineteen Months and three Weeks, and for one Month put into a nasty stinking Dungeon, with two condemned Thieves, and for fourteen Days were not suffered to go forth to ease themselves (all through the Cruelty of *William Cordwell* Goaler.)

1681. *Daniel White* of *Clonab* in the Parish of *Killabban*, for two Years Tyths, claimed by *Arthur Bambrick*, Tyth-monger (tho' the Goods for which the said Tyths were demanded, belonged to the said *Daniel's* Mother) was imprisoned first at *Mary-borough* Goal, and afterwards at *Catherlough*,

for

for the ſame, and three Years Tyths more, and a Decree was granted by Judge *Becket* againſt the ſaid *Daniel*, for twenty-ſix Pounds, thirteen Shillings and four Pence, for Tyths and Coſts of Court, *&c.* Whereupon the ſaid *Daniel* was turned out of Priſon, and for the ſaid Sum had taken from him, by the Sheriff, *Marmaduke Taylor*, and Bailiffs, thirty and three Head of Cattle, and one Mare, with a Saddle and Bridle, all worth near fifty Pounds,

Catherlough County.

1681. *Samuel Watſon* of *Killconnor* in the Pariſh of *Fennok* was ſued by *John Plummer* Prieſt, for one Pound fourteen Shillings, demanded for Tyths, and kept cloſe Priſoner at *Catherlough* Goal ſeveral Months, and after he had been Priſoner about two Years and an half, had taken from him for the ſaid Sum, and Coſts of Court, *&c.* ſeven Head of Cattle worth fourteen Pounds.

James Bolſter (of *Jeruſalem*) near *Catherlough*, becauſe for Conſcience-ſake he could not pay the Value of one Pound, demanded for Tyths, was taken upon a definitive Sentence, by *James Wall* Tyth-monger, and *Thomas Butler* Impropriator, and kept Priſoner in *Catherlough* eleven Months and three Weeks.

Kildare County.

1670. *John Bennet*, for not paying Tyths to Dean *Maſon*, was excommunicated, and by a Writ *Excom. Cap.* impriſoned in the common Goal at *Naas*, where he was put in a naſty cloſe Dungeon, and there kept Priſoner above four Years, under —— *Leaſon*, a cruel and inhuman Goaler; and whilſt thus a Priſoner, Prieſt *Wilkinſon* of *Athy* (with

(with his Clark and Proctors) went unto the said *John Bennet's* House, and kickt, beat and abused a Man and Woman there, calling them unseemly Names, laying Hands on the Goods in the House, &c. but the Clerk and Proctors being ashamed of the Priest's Carriage, refused to assist him in carrying away any Goods. *Note*, This *Priest* lived in the County of *Wexford*, at and after the Time the King was restored, and then, and there said, *He would burn before he would read the Common-Prayer, and wear the Surplice*; but now this greedy Priest hath turned his *Coat*, and for his Belly is become a seeming *Conformist*.

Wexford County.

1662. *Israel Davis*, for not paying Money to Priest *Edwards* of *Enniscorthy*, demanded for *Christening his Children*, and *Churching his Wife* (though he did neither of them) was excommunicated, and by a Writ *Excom. Cap.* imprisoned in *Wexford* Goal above a Year.

Richard Pool, for not paying Tyths to the Parish of *Taghmon*, where he lived, was cited to the Bishop's-Court, and by the Means of Priest *Wilkinson*, and Priest *Humphrey Good*, he was excommunicated, and cast into Prison at *Wexford*, where he was kept Prisoner above two Years, even until his Death, finishing his Testimony with his Life against the Payment of Tyths, which were commanded to be paid by the eleven Tribes of *Israel* only, and made null by the Coming and Offering-up of JESUS-CHRIST, and so never did concern the *Gentiles* (of whose Race we are) much less any true *Christians*.

Francis Randal, for not paying Money for Christening (so called) his Children, and not going to the publick Worship, was excommunicated, and

and upon a Writ *Excom. Cap.* imprisoned in the Goal of *Wexford* for above two Years.

1669. *Israel Davis*, for not paying 3 *s.* demanded for Priest *Gilliflower* of *Wexford*, had taken from him by *Richard Ridgate*, Warden, a new Pair of Boots worth 16 *s.*

1679. *Leonard Kerly* was taken Prisoner the 18th of the 8th Month, and committed to the Goal at *Wexford*, upon a definitive Sentence procured by *Henry Chevers*, Tyth-monger under Priest *Vygars*, for thirteen Shillings and four Pence, demanded for Tyths (that is to say for the Corn, Milk, Money and Gardens, and one Pound six Shillings and eight Pence Fees, and there remained Prisoner one Year and an half.

Thomas Handy was taken Prisoner upon a definitive Sentence, procured by *William Owens* Priest, for Small-Tyths, the 15th of the 2d Month, and there remain'd Prisoner until the 23d of the 11th Month, 1680, and had taken from him in the Time of his Imprisonment for Tyths, by *James Pricen*, under the said Priest *Owens*, two Lambs worth four Shillings, and by *James Murphy*, Tyth-monger under the Impropriator of *Enisorthy*, Wheat, Mistling, Barley and Oats, all worth one Pound seventeen Shillings.

Wicklow County.

1671. *Thomas Trafford*, for not paying Tyths to *Henry Langford* Priest, was excommunicated, and by a Writ of *Excom. Cap.* taken and put in *Wicklow* Goal, and kept Prisoner two Years.

MUN-

MUNSTER PROVINCE.

Cork City and County.

1664. *John Smith* near *Inis*[illegible] for not paying 22 *s.* demanded for [illegible] by *John Adis* and *Peter Taylor*, was excommunicated and imprisoned in *Cork*-Goal above two Years.

Thomas Cook, for not paying 6 *s.* demanded for Tyth-Hay, was sued by *Samuel Alford*, Priest of *Mitchell*'s-Town, in the Bishop's-Court, and imprisoned in the Goal of *Cork*.

1667. *Henry Faggetter* was sued for Tyths, by *John Boyle of Castle-Lyons*, and by a Writ *Excom. Cap.* taken up, and cast into Prison, where he lay above four Years.

1669. *Thomas Mitchel* of *Cork*-City had taken from him, for the Priest's Maintenance, a Piece of Linnen-Cloth worth double the Value demanded; and for 12 *s.* more, for the like Use demanded, had a Piece of Linsey-Wolsey taken from him worth 25 *s.*

George Gamble, for not paying 2 *l.* 10 *s.* demanded for Priest *Cross* his Maintenance, had 26 Ells of Holland taken from him worth 4 *l.* 16 *s.*

Limerick County.

John Barnes had taken from him a Cow worth 2 *l.* 10 *s.* for Priest *Bartlet* of *Ballinenagh*, and for 17 Pence demanded for Tyths, had a Skillet taken from him worth 6 *s.*

Edward Taverner, for not paying 20 *s.* demanded for Tyths, for Priest *Hugh Goffe* of *Rakeal*, had a Cow taken from him (by *John Holpin*) worth 3 *l.*

SECT. III.

These following have suffered (for Conscience-sake) for not paying towards the Repairing or Building up of Places of publick Worship, (called Churches) by Indictments, Fines, Imprisonments and excessive taking away their Goods; which is worse than we read of the Jews, *or Heathenish* Gentiles, *that ever they forced the* Christians *(converted from them) to repair the* Jewish *Synagogues, or* Diana's *Temple, or that they fined them, or took away their Goods.*

ULSTER PROVINCE.

Ardmagh County.

1663. *Roger Webb*, for not paying 4*s.* demanded for the Church-levy (so called) had two Pewter Dishes taken from him worth 7*s.* 4*d.*

Peter Boss, for 4*d.* 2*q.* demanded for the like Use, had a Pewter Dish taken from him worth 2*s.*

Francis Robson, for the like Use, had Yarn, Brass, and Pewter taken from him worth 9*s.* 6*d.*

1664. *Roger Webb*, for 4*s.* 6*d.* demanded for the like Use, had a Bible, Pot, and Pot-hooks taken from him worth 11*s.* 3*d.*

1665. *Francis Robson*, for 3*s.* for the like Use, had five Pair of Weaver's Gears taken from him worth 12*s.*

Mark Wright, for 10*d.* 1*q.* for the like Use, had a Pan taken from him worth 6*s.*

John Garvin, for 4*d.* 1*q.* had a Wimble-brace taken from him worth 1*s.* 6*d.*

James

James Bradshaw, for 3 *d.* 2 *q.* had Yarn taken from him worth 1 *s.*

1666. *John Eliner*, for 6 *d.* had a Pillion taken from him worth 3 *s.*

William Matthews, for 6 *d.* had a Saddle and Furniture taken from him worth 9 *s.*

Peter Boss, for 4 *d.* 2 *q.* had Womens wearing-Linnen taken from him worth 3 *s.* 6 *d.*

James Bradshaw, for 3 *d.* 2 *q.* had a Pewter Dish taken from him worth 4 *s.*

1667. *Peter Boss*, for 4 *d.* 1 *q.* had a Chamber-pot taken from him worth 2 *s.*

James Bradshaw, for 3 *d.* 1 *q.* had a Tankard taken from him worth 1 *s.* 8 *d.*

Henry Furnace, for 2 *s.* 2 *d.* demanded towards a Cushion for the Priest (to lean on) had a Churn and two Axes taken from him worth 4 *s.* 6 *d.*

Besides much other Goods taken from other Friends, for such like Uses.

In the Year 1665, 1666, 1667, 1668, 1669. *the following Persons had Goods (excessively) taken from them, for the Repain of* Kilmore-*Parish Worship-House.*

William Williamson, sen. and *William*, jun. had Yarn, taken from them worth 15 *s.* and for 1 *l.* 3 *s.* demanded, had two Bullocks, Yarn, and Cloth taken from them worth 43 *s.*

Edward Towle, for 1 *l.* 5 *s.* 2 *d.* demanded at several times, had a Cow, Cloth, Corn, Pewter, Shoes, and Plough-Irons taken from him worth 2 *l.* 5 *s.* 10 *d.*

Richard Fletcher, for 1 *l.* 3 *s.* had a Cow, two Bullocks, and a Cadow taken from him worth 3 *l.* 7 *s.*

William Souldon had Cheese taken from him worth 7 *s.* 4 *d.* and for 8 *s.* 7 *d.* more demanded, had Pewter, Yarn and Cheese taken from him worth 15 *s.* 2 *d.*

William Steer had Money taken out of his Shop-box, also a Hat, and other Things worth 7 *s.* 2 *d.* and for 2 *s.* 2 *d.* more demanded, had Cloth and Pewter taken from him worth 11 *s.*

Christo. Anderson, for 2 *l.* 12 *s.* 6 *d.* had a Horse and Cheese taken from him worth 3 *l.* 8 *s.*

Francis Hobson had Yarn, Bed-cloths, *&c.* taken from him worth 3 *l.* 5 *s.*

John Winter had Cheese taken from him worth 6 *s.* 4 *d.* and for 11 *d.* more demanded, had Cloth taken from him worth 3 *s.*

Will. Brownloe having 2 *l.* 8 *s.* owing him from *Geo. Walker*, Priest of *Kilmore*-Parish, the said Priest refused to pay it to him, but detained it for the aforesaid Use; and for 7 *s.* demanded more, for that Use, had Cheese taken from him worth 10 *s.*

William Kenningham had Cloth, Wheat, Pewter, Cheese, Cadow, and a Cow taken from him worth 2 *l.* 12 *s.* 4 *d.*

John Marsh had two Sheep, three Heifers, and two Calves taken from him worth 3 *l.* 7 *s.*

Widow *Bartrim*, for 2 *d.* had a Pewter-Dish taken from her worth 2 *s.* 6 *d.*

Thomas Calvert, for 10 *d.* had Yarn taken from him worth 2 *s.* besides Goods to the Value of near 40 *s.* taken from divers of them; so that there hath been about 30 *l.* taken from Friends, for the Repair of the said Parish-place.

1670. And they took from *Will. Brownloe*, *Will. Williamson*, sen. & jun. *John Williamson*, *Elinor Kenningham*, *Fran. Hobson* and *Christopher Anderson*, Pewter, Yarn, and other Goods, to the Value of 1 *l.* 14 *s.* 6 *d.* on Pretence for the Repair, Sweeping, and other Uses, for the Parish Worship-house of *Kilmore*.

Antrim

Antrim County.

1666. *John Erwin*, for not paying 7 *s.* 5 *d.* demanded for the like Use, had Pewter-Dishes taken from him worth 11 *s.* 6 *d.*

1669. *Arthur Haire*, for 5 *s.* 2 *d.* had an Iron-Pot taken from him worth 8 *s.*

John Greer, for 3 *s.* had an Iron-Pot taken from him worth 5 *s.*

John Erwin, for 7 *d.* had a Pewter-Dish taken from him worth 2 *s.* 6 *d.*

Cavan County.

Richard Faile, for 1 *s.* demanded for the like Use, had Goods taken from him worth 3 *s.*

Tyrone County.

1670. *Thomas Sawyer*, for not paying to the Repair of the Seats and Glass-windows of *Benburb*-Parish Worship-house, had taken from him (by *Joseph Smith* Warden) a Pewter-Dish worth 2 *s.*

Will. Stockdale, for not paying 2 *d.* for the like Use, had taken from him a Pair of Pot-hooks (by the said Warden) worth 5 *d.*

Thomas Baker, for 8 *d.* demanded, had taken from him (by the said Warden) a Pan worth 1 *s.* 6 *d.*

John Whiteside, for not paying 7 *d.* had a Bridle taken from him worth 2 *s.*

Thomas Francis, for not paying 2 *s.* for the Repair of *Ardmagh* Parish-place of Worship, had a Mare taken from him, by *Thomas Tate* Constable, worth 10 *s.*

John Shepard, for not paying 4 *d.* had taken from him, by the said Constable, a Spit and Cheese-fat worth 2 *s.* 4 *d.*

Monaghan

Monaghan County.

1672. *John Cox* in the Parish of *Golune*, being above sixty Years of Age, by a definitive Sentence, was committed to *Monaghan*-Goal, where he remained Prisoner, notwithstanding *John Engier*, *Coullough Mac-Maghan*, and *Thomas Connolly* took from him, for Tyths, eleven Stoaks of Wheat, thirteen Stoaks of Oats and Barley, also the said *Cullough* and *Thomas* took about twelve-score Sheaves of Wheat, six-score Sheaves of Barley, eighteen-score Sheaves of Oats, and eight Carloads of Hay, all which they took with much Rigour, and being reproved by his Son for taking where they pleased, they beat him, and also beat his Daughter, and his Man-Servant; the Value of what was taken was, three Pounds one Shilling and six Pence.

LEINSTER PROVINCE.

Dublin City.

1660. S*Amuel Clarridge*, for not paying 2*s.* for the Repair of *Nicholas*-Parish Worship-house, without the Walls, had taken out of his House a Pewter-Dish worth 4*s.* 6*d.*

Elizabeth Gardner, for not paying 6*s.* 4*d.* for the like Use, had three Pewter-Dishes taken from her worth 18*s.*

1668. *James Fade*, for such like Use, had Goods taken from him worth 1 *l.* 8*s.*

West-

West-Meath County.

1660. *Will. Slade* of *Athlone*, for not paying 11 *s.* demanded for the like Use, had a Brewing-pan taken from him worth 40 *s.*

1662. *John Miller*, for not paying 2 *s.* 6 *d.* had a Rug taken from him worth 10 *s.*

King's County.

1662. *Henry Fuller*, for not paying about 15 *s.* demanded for such a Use, had a Mare taken from him worth 3 *l.*

Abraham Fuller, for not paying about 8 *s.* had a Horse taken from him worth 20 *s.*

Samuel Strangman, for not paying about 18 *s.* for the like Use, had a Mare taken from him worth 40 *s.*

☞ *Here note, That these* 6 *l. worth of Goods was taken away, by an Order of* James Wyer, *and* Walker Lambert (Justices of the Peace) *towards Repair of the Parish Worship-house of* Kilmanaghan *in the Barony of* Kilcorsey.

Queen's County.

1660. *Thomas Chanders*, for not paying 11 *s.* for the like Use, had a Horse taken from him worth 40 *s.*

1669. *William Edmondson*, for not paying 5 *s.* 7 *d.* 3 *q.* demanded for the Repair of the old Mass-house, (called the Church) at *Rosenallis*, had taken from him, by the Wardens and Constable, by Warrant from *Geo Clapham* Priest of that Parish, and two other Justices, Goods worth 18 *s.* 6 *d.*

Thomas Beale, for not paying 1 *s.* 10 *d.* for the said Use, had two Cobb-Irons taken from him worth 8 *s.*

Godfrey

Godfrey Cantrel, for 5*s.* 7*d.* 3*q.* had a Rugg taken from him worth 16*s.*

Richard Jackson, for 3*s.* 8*d.* had Goods taken from him worth 8*s.* 6*d.*

Tobias Pledwel, for 1*s.* 10*d.* had a Pewter-Dish taken from him worth 4*s.*

William Capton, for 2*s.* 6*d.* had Goods taken from him worth 5*s.* 6*d.*

Roger Boswel, for 1*s.* 10*d.* had Goods taken from him worth 3*s.* 6*d.*

Evan Bevan, for 1*s.* had Goods taken from him worth 2*s.* 8*d.*

Richard Scott, for 7*s.* 3*d.* had a Whip-saw taken from him worth 11*s.*

Thomas Stevenson, for 4*s.* 6*d.* had a Saw taken from him worth 7*s.* 6*d.*

William Edmondson, for not paying 3*s.* more demanded for the said Use, had a Mare taken from him, worth 3*l.* (here's twenty times the Value, horrible Oppression!) whereby his Plough was hindred, and Part of his Seed-time lost.

William Edmondson, *Godfrey Cantrel*, *John Cantrel*, *Richard Jackson*, *Tobias Pledwel*, *William Capton*, *Roger Boswel*, *Evan Bevan*, *John Thompson*, *William Barcroft*, *John Hugg*, *Thomas Stalker*, *Richard Scott*, and *Thomas Stevenson* were presented or indicted at the Sessions, or Assizes (by Means of the said Priest *Clapham*) for not paying to the Repair of the said Worship-house at *Rosenallis*; whereupon they were served with *Capias's*, and brought to next Assizes, and most of them then committed to Prison, by Judge *Aston*; notwithstanding their Goods, to much more Value than the Sum levied and demanded, had before that Time been taken away from them (for the Repair of the said Place, as aforesaid.)

Note, the said *George Clapham* Priest, caused 17 of our Friends (called Quakers) to be indicted

at the same Assizes, for not being at his publick Parish-Worship for a Year by past, especially the 6th of *March* last past, although some of them so indicted, had been (by his Means as aforesaid) excommunicated and been Prisoners above five Years on that Account, and not yet acquitted, in the Year 1671.

Mark how Envy and Persecution engages this Priest Clapham *beyond Law, Reason, Honesty or Equity; who will not be satisfied with excessive taking away Friends Goods for the Repair of his Worship-house, but causeth them to be indicted for not paying to the Repair thereof, also to indict excommunicated Men for not joyning with him in his Worship, when before he had warned the People not to converse or have commerce with them; if he be not both envious and blind, let wise Men judge; much more might be writ concerning his Cruelty towards Friends, but it would be too tedious to mention.*

MUNSTER PROVINCE.

Cork City and County.

1661. A*Lexander Atkins*, for not paying 24*s.* demanded for the Repair of a Parish Worship-house, had Goods taken from him worth 2*l.* 18*s.* 4*d.*

Stephen Harris had Goods taken from him, for the like Use, worth 16*s.*

Thomas Mitchel, for 30*s.* demanded for the like Use, had a Piece of Tammy taken from him worth 4*l.* 10*s.*

George Webber, for the like Use, had two Pieces of Calico taken from him worth 40*s.*

1669. *John Gessage* had Goods taken from him, for the like Use, worth 6*s.* 8*d.*

Robert Sandham of *Youghal*, for not paying 3*s*. 6. demanded for a like Use, had three Pewter-Dishes taken from him, worth 8*s*.

Limerick City and *County*.

1661. *John Barnes* had taken from him, by Bishop *Syng*'s Order, for the like Use, two Pair of Shoes worth 7 *s*.

1663. *Edward Kemp*, for not paying 10*s*. demanded for the like Use, was excommunicated by *James Stern*, Arch-deacon, and a Writ taken out to apprehend the said *Edward*, who being then at work about forty Miles from *Limerick* City, had his House there (the Interest whereof a little before cost him 20*l*.) taken away from him, by the Procurement of Bishop *Syng* (*not to his Praise is it spoken*) and the House set and let to *John Hunt*, the said Bishop's Clerk, and Possession thereof given by *Henry Saltfield*, *who threw and thrust the said* Edward Kemp's *Wife*, *Children and Goods out of the said House*.

Waterford City.

1669. *William Wright*, for not paying 10*s*. demanded for great Bells (*that keep a needless Noise*) had Working-Tools taken from him worth 30*s*.

John Chamberlain, for not paying 4*s*. 6*d*. for the like Use, had Leather taken from him worth 22*s*.

SECT. IV.

These following, for exhorting the People to the Fear of the Lord, and warning them in publick Places of Worship, Streets and Markets, to repent, &c.

as also for not going to the Church (so called) have suffered much by Fines, long Imprisonments, cruel Beatings and Loss of Goods; which is worse than in Turky, *where People, paying their Taxes, are not compelled to the* Alcoran-*Worship.*

1655. E*Dward Burrough*, and *Francis Howgil*, (two chosen Servants of the Living-God, and by Him called and ordained, to preach the Gospel of Christ-Jesus freely,) in Obedience to the Will of God, came into this Nation of *Ireland*, in the Year 1655, and in many Places declared the Word of Life amonst us, insomuch that they were made a *Blessing* to us, the Lord working mightily by them, to *the Turning of many from Darkness to Light, and from* Satan's *Power unto* God: And their Doctrine and Conversation was such, as truly reached unto, and answer'd the Witness of God in our Consciences, to the converting us to the Right Way of God, and we may praise the Lord on their Behalf, who were unto us the Messengers of Salvation, and such Instruments of *great Good* unto us, and many more, in faithfully bearing the Testimony of the Lord amongst us, to the *glad Tidings* of our Souls: But such was the Rage of the *Priests*, that teach for *Hire* and divine for *Money*, that upon their *lying* Complaints to the (then) Deputy and Council of *Ireland*, the said *Edward Burrough* and *Francis Howgil* were apprehended by the High-Sheriff of *Cork*, and from thence (by armed Force and Guards) were conveyed (as Prisoners) to *Dublin*, where they were examined by *Henry Cromwel*, then Deputy, and his Council, and though no Manner of Evil was found in them, yet were they committed to the Serjeant at Arms, and afterwards banished the Nation, without any Reason

shewed them for such Proceedings, or being convicted of the Breach of any Law, neither was any thing (in the least, charged against them, they being the *Servants of* God, though in Scorn called *Quakers*, and thus they were causlesly imprisoned, and (by unrighteous Men) unjustly persecuted, and by the chief Rulers illegally banished, contrary to the Law of God and the Nation.

Edward Brafield, for saying to the People in the Steeple-house at *Kinsale* (after the Priest had ended) *Oh! what would a Man give in Exchange for his Soul?* was sent to Prison, by *Robert Southwel*, chief Magistrate there; and afterwards at the general Sessions in *Cork*, was, for the same Thing, committed to the House of Correction at *Bandon-bridge*, for six Months, where he was cruelly whipped, and his Friends not permitted (sometimes) to visit him, or relieve his Necessities with Food, &c.

Robert Malyn, for speaking a few Words to the Priest and People, in *Cork*, desiring them *to repent and fear the Lord, and turn from the Evil of their Ways*, &c. was imprisoned by the Mayor of *Cork*; and for speaking the like Words at *Bandon-bridge*, one *Samuel Brown*, chief Magistrate there, caused him to be set in the Stocks.

Edward Cooke, for owning the Truth, was put out of his Place in the Army, by *Henry Cromwel*, and for crying out against the Wickedness of Priest *Worth*, in a Steeple-house at *Cork*, had his Hair plucked off his Head, his Cloaths rent, and was knock'd down and trod upon in the Street, and so beaten and bruised, that he hardly escaped with his Life, and for going to *Kinsale* Steeple-house, was beaten, stoned, and like to be murdered by the rude People, who persisted in their Wickedness without Controul, (the Magistrates not preserving the Peace) so persecuting him to

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the Water-ſide, would have ſtoned him in the Boat, had not a Soldier hindred their wicked Purpoſe: Likewiſe, the ſaid *Edward* being an Inhabitant of *Bandon-bridge*, at whoſe Houſe Friends met together on Firſt-Days of the Week, had his Houſe ſpoiled and battered with Stones, by the rude and wicked People, whereby one of his Children was much hurt, alſo himſelf, Family, and Friends in Danger of their Lives, great Stones (in the Night ſometimes) being thrown in at the Windows, and though he often complained thereof, could not get Juſtice, the Magiſtrates themſelves being (ſo bad) out of the Fear of the Lord.

Lucretia Cooke, for exhorting the Prieſt and People at *Kinſale* to repent and fear the Lord, was apprehended by *Henry Bathurſt*, Recorder there, and ſo ſent, from Conſtable to Conſtable, to *Cork*-Priſon, and from thence, by the ſaid *Bathurſt* and other Magiſtrates, ſent and committed to Bridewel, at *Bandon-bridge*, for two Months, at another Time for bearing her Teſtimony in the aforeſaid Place, againſt the Wickedneſs of Prieſt and People, was impriſoned by *William Hovel*, chief Magiſtrate there.

Francis Smith, for Truth's Sake, was baniſhed out of *Ireland*, by the ſaid *William Hovel*.

Evan Davis, for endeavouring to ſpeak a few Words in the Steeple-houſe at *Kinſale* (after the Prieſt had ended) was by the ſaid *Hovel* impriſoned, and ſet upon Horſe, with his Face towards the Horſe-tail, and a Paper ſet upon his Hat, with a Superſcription in great Letters, and ſo carried through the Streets and baniſhed out of the ſaid Town.

James Atteridge for ſpeaking a few Words to Prieſt *Stowel* and Prieſt *Worth*, in the Steeple-houſe

house at *Kinsale* (after the said Priests had ended) calling to them, *to prove their Doctrines in the Spirit of Meekness*, was haled out, and committed to Prison for several Weeks, and by the said *Hovel* and *Bathurst* sent from Constable to Constable to *Bandon-bridge*, and for speaking in the publick Place of Worship at *Bandon* (while no other Man was speaking) and saying, *Friends and People, I have a Word from the Lord unto you*, (not much more being then uttered) was violently haled thereout, and put into Prison, and the next Day (by *Abraham Savage* and *Nathan Cleere*) sent to the common Goal at *Cork*, and there kept about nine Weeks in Prison, which being expired, he was tryed at the Sessions held at *Bandon-bridge*, but instead of having Justice, was denied Liberty to speak or answer for himself (though allowed to Thieves and Murderers) and sentenced to Bridewel for two Months, and the next Day was put into the Whipping-Stocks there, and violently had his Cloaths pull'd off him, and most cruelly whipt, with a Whip of six Cords, having nine nor ten Knots on a Cord, and being let out of the Stocks, he fell down on his Knees and prayed, and during his Prayer, the barbarous Goaler caused him to be whipped with about thirty Stripes more; and besides this, neither his Friends, or so much as Water (while sweet) sometimes suffered to be brought him; and for asking Priest *Ayres* and another Priest a Question, with his Bible in his Hand, in the Steeple-house of *Cork*, was thence haled to Prison, and there kept till the next Sessions, and then, by *Henry Bathurst* and *William Hodder*, again committed to Bridewel, where he was kept five Weeks, and lodged among Horses and other Beasts, also cruelly whipped with many Stripes, to the Astonishment of the Beholders and others, that heard of such Cruelty.

Thomas

Thomas Mitchel, for ſpeaking a few Words to the Mayor of *Cork*, was kickt and ſhamefully abuſed, and afterwards ſent to Priſon, by the ſaid Mayor, and for ſpeaking to the People in the Steeple-houſe at *Cork*, was committed to Goal there for ſeveral Weeks.

Philip Dymond, for bearing his Teſtimony againſt a Prieſt at *Kinſale*, was impriſoned there, and for the like Thing in *Cork*, had his Hair pulled off his Head, and Cloaths torn from his Back, and for going to the Steeple-houſe at *Bandon-bridge*, was much beaten, and cruelly uſed by the rude People.

Stephen Harris, for ſpeaking to the Mayor of *Cork*, was committed to Priſon, and the biggeſt Iron-Bolts put upon him, with Severity; and for reading a Paper (containing Words of Truth and Soberneſs) in the Streets of *Cork*, was (by *John Hodder*, then Mayor) committed to Priſon, and there kept about ſix Weeks; and for ſpeaking a few Words in the Steeple-houſe at *Cork*, was committed to Goal, and there kept ſeveral Weeks, and for the like Thing, at Earl *Inchiquin*'s Houſe in *Cork*.

Robert Turner, for ſpeaking a few Words in the Steeple-houſe at *Bandon-bridge*, after the Prieſt, *John Child*, had ended his Service, was by the People haled and abuſed, pulled down under their Feet, kicked and beaten, and his Hat taken away, and he ſent to the Magiſtrate.

Joſeph Brown, for ſpeaking a few Words to the Prieſt and People, in the Steeple-houſe at *Youghal*, was buffetted, and with Violence thruſt out of Doors, by *John Hancock* (one of the Church-Wardens, ſo called) and at another Time, for ſpeaking in the ſaid Steeple-houſe (after Prieſt *Ayres* had ended his Sermon) was, by *John Hazard*, buffetted, and by *Abraham Vaughan* (called

(called Church-Warden) much abuſed; ſo that ſome in the Steeple-houſe cry'd out Shame ſeveral Times on the ſaid *Abraham Vaughan*, who with the Conſtable, at the Command of *Nicholas Stout* Bailiff, and Deſire of the Prieſt, violently thruſt him away, and committed his Body to Priſon (without *Mittimus*) 'till next Day, and then let him forth: But at the Seſſions there afterwards, he was arraigned for the ſame Things, as a Breaker of Queen *Mary*'s Laws, where the ſaid Prieſt *Ayres* was his Accuſer, and the Court (not having the Laws preſent) committed him (at the Prieſt's Requeſt) to the Goaler to be kept Priſoner, 'till another Seſſions, by which Time, they ſaid, they ſhould procure the Law from *Dublin*, and would proſecute him accordingly, at which the People cryed out, *Oh! unjuſt Doings!* and ſaid, Pity he ſhould go to Priſon, and his Adverſaries Hearts being ſmitten, no doubt, for their unrighteous Proceedings, they at laſt releaſed him without further Impriſonment; and the ſaid *John Brown* paſſing one Day towards the Steeple-houſe, had Stones thrown at him by a Servant of the ſaid Prieſt *Ayres*, and the Grave-Yard was ſhut againſt him, and as he ſtood peaceably in the Lane, the ſaid *Abraham Vaughan* and *Abraham Elliot* took him and put him into the Stocks, 'till their Worſhip was ended, and the Mayor (*John Farthing*) and People paſſed by, as an Object of their Scorn.

Edward Laundy, for ſaying in the Steeple-houſe at *Youghal*, *The Prayers of the Wicked are an Abomination to the Lord*, was violently thruſt out of Doors, and being in a Meeting (in an Upper-Room) with other Friends, had Stones thrown at him, by the ſaid *Abraham Vaughan*, which broke the Windows, to the great Danger of the ſaid *Edward*, by the Stones and Glaſs that flew about him.

Barbara

Barbara Blagdon, for speaking in the Steeple-house at *Youghal*, was committed to Prison, and the next Day, by Order of *John Farthing*, then Mayor, sent from Constable to Constable, to *Barry's*-Island in the River of *Cork*.

John Staunton, for speaking in the Steeple-house at *Youghal*, after Priest *Ayres* had ended, was, at the Command of the said Mayor sent to Bridewel, and next Day committed to the Marshalsea, where he was kept three Days; and another Time for the like, was greatly buffetted, and haled by the Hair of his Head, by one *John Hazard* (Brother-in-Law to Priest *Wandrick*, who had been teaching the People) the Mayor being present, and not rescuing him out of the Hands of the Wicked, and for speaking in the said Steeple-house another Time, was afterwards compelled from his Labour, and brought before *Thomas Vaughan*, then Mayor, and before the Court, and committed to Prison for several Days, (Priest *Ayres* having accused him as a Disturber.)

Edward Erbery, for speaking in the Steeple-house at *Youghal*, before Priest *Ayres*, began his Prayer, the said Priest called to take him away, at which he was compelled to the Marshalsea, and afterwards brought to the Bar, and by a Jury fined twenty Shillings, for (as they said) disturbing the said *Ayres*, and for the said Fine was committed and kept in Prison about three Weeks.

William Ames, for speaking a few Words in the Steeple-house at *Limerick*, was violently haled thereout, and committed to Prison for several Weeks; and for sending a Letter while he was in Prison to the said Col. *Ingoldsby* (then Governor) was taken out of Prison, by the Main-Guard of Soldiers, where the said *Ingoldsby* with his own Hands and Feet, shamefully and cruelly did beat, kick and tread the said *William Ames*, the Pri-

 soner,

sooner, under his Feet, and in a barbarous Manner, caused him to be tied Neck and Heels, very hard, and so laid him, in that Posture, in the Street in the Night-time, and cold Winter-Season, till the Blood ran about him, in the Street, as he lay tied.

Thomas Murford, for speaking a few Words in the Steeple-house at *Waterford*, was committed to Prison by *Andrew Richards*, then Mayor, and *Thomas Watson*, a Justice, and there kept many Weeks, and shamefully used by the Goaler, who said, he would rather have one *Jesuit* than many *Quakers*, because *Quakers* would not spend Money, Riot and drink, *&c.*

Margaret Blanch, for speaking in the Fear of the Lord, to a Priest in the Steeple-house at *Waterford*, in bearing her Testimony against the false Teacher, and for exhorting the People to repent and fear the Lord, and such-like Words of Truth and Soberness, was haled away, and committed to Prison, by the said *Andrew Richard* and *Thomas Watts*, who scornfully scoffed her, saying, *It was the Light within them that caused them to send her to Prison, and that the Prison was a fit Place to humble her*; and she was afterwards committed to Bridewel for several Days.

John Stubbs and *William Shaw*, for speaking a few Words in the Steeple-house at *Galway*, were committed to Prison for about five Weeks, by Colonel *Thomas Sadler*.

1656. *Edward Cooke*, hearing a Priest in the High Place called *Christ's Church*, in *Dublin*, laying Charge to God's Elect, and uttering Blasphemies, (contrary to the Scriptures of Truth) reproved the said Priest for the same, for which he, the said *Edward*, was committed to *Newgate*, by *Ridgeway Hatfield*, then Mayor, and there kept a Prisoner about a Quarter of a Year: And another Time for speaking a few Words in the Fear of

the

the Lord, in the said High Place, was committed to Prison by Alderman *Tigh*, then Mayor of the City.

Robert Turner, for speaking a few Words in a publick House of Worship in *Dublin*, was much abused, his Coat taken from him, and never restored to him again. [So the Place of Worship was made a Den of Thieves and Robbers.] And another Time, for asking a Priest in *Dublin* a Question was sent to *Bridewel*, thence to *Newgate*, and after being kept three Months a Prisoner, was put in a Dungeon and Cell, where Graves were over his Head, and also under his Feet.

James Lancaster, *Henry Walker*, *Elizabeth Morgan* and *Rebekah Ward*, were banished out of *Ireland* by the Chief Rulers, *Richard Tigh*, then Mayor of *Dublin*.

Samuel Newton, traveling towards a Meeting at *Waterford*, was stopped in *Kilkenny*, and kept Prisoner there several Days, by Order of Major *Daniel Redman*. Divers other Friends also traveling on the Road in the County of *Kilkenny*, towards the said Meeting, were stopt in the Highway by the said Major *Redman*, whose Soldiers tore their Cloaths, pulled them off their Horses, and abused them.

1658. *William Morris*, (lately a Justice of the Peace) for speaking a few Words, in Love and Meekness, to the People and Soldiers that were met together in the Guard-House, at *Mount-Melick*, was first put into the Stocks there, and afterwards committed to Goal in *Maryborough* till the next Sessions, by Order of *Walter Warnsford*.

James Atteridge, for the like thing, was also put into the Stocks, and committed to the said Goal by the said *Walter Warnsford*.

Edward Lord, for desiring the Priest that had then taught in the Guard-House to prove what he

 had

had there said by the Scriptures of Truth, was also put into the Stocks, and committed to the said Goal, by the said *Warnsford*.

ULSTER PROVINCE.

Antrim County.

1663. *Miles Gray*, for exhorting the People to Repentance, and declaring the Day of God's Love unto them, through the Streets of *Carrick-fergus*, was put into the Goal there, by Colonel *Charles Meredith*, and the next Day expelled the Town, being drove out by *Geo. Spring* the Goaler, who beat him as he turned him out.

The said *Miles* for declaring in like Manner unto the People through the Streets of *Colerain*, was (by Order of Major *Durham*) very ill used, and bolted in the Guard-house.

And the said *Miles Gray*, for the like exhorting the People upon a Market-Day in the Street of *Down-Patrick*, was cruelly beaten by Captain *Winyard* with a Staff, until it brake in Pieces, and so drove unto the Constable's House, where he also violently puncht him on the Breast with the End of the broken Staff; and from thence he was brought before *Vere-Essex Cromwel*, who committed him to the County-Goal, amongst Thieves and Murderers, where he was kept above a Year.

Fermanagh County.

John Edwards, for exhorting the People to Repentance and Amendment of Life, in the publick Place of Worship at *Newtown*, after the Worship

ſhip was ended, was haled and ſent away to Priſon, with his Hands tyed behind his Back, by Order of one Juſtice *Creighton*, and bolted by the Goaler, who demanded 1 *s.* for the ſame, and was put among the Felons, and the Goaler took away his Coat from him, for that they call the Penny-pot; and at the next Aſſizes he was brought before Judge *Alexander*, who fined him 5*l.* for keeping his Hat on, cauſed his Mouth to be ſtopped with a Cloak, and ſentenced him to remain ſix Months in Goal, and to pay 100*l*

Cavan County.

1670. *Richard Faile, John Gee, Rob. Unthank*, for not going to the Pariſh Worſhip-houſe (called the Church) were taken up by a *Capias*, and by Judge *Kennedy* fined 1 *s.* and left in Priſon, where they remained about eighteen Weeks, and then were releaſed, by an Order from the King's Lieutenant-General and Council of *Ireland*.

LEINSTER PROVINCE.

King's County.

1665. S*Amuel Strangman, Abraham Fuller, Rich. Hunter*, and *John Wilſon* were indicted at the Quarter-Seſſions at *Birr*, for not hearing Divine-Service (as they call it) and fined 1 *s.* a-piece, which Fine, with Fees claimed, came to 11 *s.* a-piece, as *Geo. Sanky* the High-Sheriff did compute it; for which the ſaid Sheriff (by his Bailiffs) diſtrained and took,

From

From *Samuel Strangman*, Goods worth 18
From *Abraham Fuller*, Pewter and Yarn worth 15
From *Rich. Hunter*, a Horse, Bridle, *&c.* worth 17
From *John Wilson*, a Cow worth 28

Queen's County.

1669. *John Edwards*, for warning the People unto Repentance in the Parish Worship-house at *Ballinekil*, was cruelly beaten by *James Dunn*, Soveraign, with a Staff, until it brake in Pieces, and with the remaining Part in his Hand, struck him on the bare Head, and then haled him to the Stocks, and there set him for two Hours, in a cold Winter-Day.

Wexford County.

Thomas Murford, for speaking in the Fear of the Lord to the People, in a publick Place of Worship in *Wexford*, was cruelly beaten, and his Body sorely bruised, and so committed to Prison.

1662. *James Taylor* and *John Blair*, for not going to the publick Worship-house (called the Church) were taken up by a *Capias*, and imprisoned in *Wexford*-Goal about twelve Weeks.

1670. *Jonas Chamberlain* and *William Chamberlain*, for speaking a few Words of Sobemess and Truth to Justice *Edward Withers*, as he was passing to his Worship, on the 25th of the 10th Month, were committed to Prison.

MUNSTER.

MUNSTER PROVINCE.

Cork City and County.

1660. L*Ucretia Cook*, for exhorting the People at *Bandon-bridge*, to take heed, and beware of false Prophets, *&c.* was committed to the Marshalsea, and thence to Bridewel, by *John Laundon*, Provost, and there kept twenty Days.

And another Friend, only for looking on Priest *Nicholets* in the publick Worship-house at *Bandon*, was violently pulled and haled, the Priest calling to the Magistrate, saying, *Take him away, take him away*, (though the Friend spake not one Word) and it made such an Uproar, *that the Friend had like to have been smother'd in the Worship-house.*

1669. *Susanna Mitchel*, for bearing Testimony against Priest *Cross*'s false Doctrine, in the publick House of Worship in *Cork*-City, he being then teaching the Lawfulness of Swearing, which is contrary to the Command of *Christ* and the Apostles, was committed to Goal, and there kept Prisoner a long Time.

1670. *Solomon Eccles*, for going to the Cathedral at *Cork*, the 16th of the 8th Month, (in Obedience to the Lord's Requiring) and for saying these Words (after *Ben. Crosse*, the Priest, had ended his Sermon and Prayer) *That the Prayer of the Wicked was Abomination to the Lord*; whereupon the said Priest said, *Let me crave a Blessing*; so when he had done, the said Friend was about to speak, and the Soldiers began to pull and hale him; but the Priest said, *Let him alone*; then the said Friend spake and said, *What shall be done to*

the

the Man that makes Shipwreck of a good Conscience? (though then it was not known to him, that the said Priest *Crosse* had formerly been a *Presbyterian* Priest in *Dorsetshire*, and had said (*as they report*) *That he had rather go to a Stake and be burned, than to put on a Surplice*; yet now preacht with a Surplice on) So the Friend was laid hold on, and had before the Mayor, who committed him to Prison, where he was kept ten Days; and then the Bishop, and *Peter Colthrop* the Governor (like *Ananias* and *Pilate*) accused the said *Solomon Eccles* to the Earl of *Orrery*, President of the Province of *Munster*; for a *Vagabond Quaker*, *&c.* and so without any Examination of the said Person, (who by Law could not be proved a Vagabond) obtained Order to whip him through *Cork*-City, which was accordingly executed with great Severity, the said *Solomon* being whipt all along the Streets of the City of *Cork*, from *North-Gate* to *South-Gate*, and in that Time received at least eighty seven Lashes or Stripes, and so expelled.

Waterford City.

1660. *Eleanor Tatlock*, for going to the publick Worship-house in *Waterford*, and there bearing Testimony against their Will-worship, was put into Bridewel by *John Horton*, Recorder; and after several Days, she and her Husband were turned out of the City from their Children and Family.

Margret Blanch, for exhorting the People to the Fear of the Lord, *&c.* at a Time when she was at a Burial of one of her Relations, was imprisoned six Months; and in that Time excommunicated by Bishop *Gore* of *Waterford*, and thereupon kept close Prisoner a long time; and though often very sick and weak of Body, whilst in Prison, and divers

vers Entreaties made to the ſaid Biſhop, for the Enlargement, or going Home a while for Refreſhment, yet was (generally) refuſed by the ſaid Hard-hearted Biſhop: And during her ſaid long Impriſonment at *Waterford*, the ſame Biſhop excommunicated her Husband, *William Blanch*; and as the ſaid *William Blanch* was riding upon his lawful Occaſions in *Tipperary* (another County) was there followed and watched, and by *Clonmel*-Town ſeized upon, and committed to the Priſon there, where he was kept above a Year, being there twenty Miles diſtant from his Wife in Priſon at *Waterford*, and his Family there; ſo that neither the Husband and Wife could come to one another (as being Priſoners) nor yet either of them to their Family.

CONNAUGHT PROVINCE.

Galway City.

1669. S*Olomon Eccles* being moved of the Lord to go as a Sign, on the 14th of the 7th Month, and that naked, with Fire and Brimſtone burning on his Head, without the Gates of the City, unto a *Papiſts* Maſs-Meeting, and the Fryar and People being upon their Knees, he (in the Spirit of the Lord) ſaid, *Wo to theſe idolatrous Worſhippers; God hath ſent me this Day to warn you, and to let you ſee, that if you repent not, what ſhall be your Reward.* And ſo he went over the Bridge into the City, warning them alſo to Repentance; and when done, he was had to Priſon, with his three Friends, *Randal Couſins*, *Nich. Gribble*, and *Henry Bloodworth*, who accompanied him in his Service; and *Eliza. Harper* viſiting them in Priſon, was alſo there detained, and after ſeveral Day's Impriſonment were all releaſed.

SECT. V.

These following for not Swearing (for Conscience sake) keeping to Yea *and* Nay, *according to Christ's Command, who said,* Swear not at all; *for not taking off their Hats, and giving Men the Honour from below; for opening Shops and working on Days (by the World called* Holy-Days*) which the Pope set up; and for owning the Truth,* Christ Jesus, *the Light that enlightneth every Man that cometh into the World, have been fined, imprisoned, abused, and their Goods taken from them.*

1655. *William Morris*, for wearing his Hat on his Head in a Court at *Bandon-Bridge*, being warned thereto to serve as a Juryman, who had several Years before been in the Commission of Peace, was, by Order of the said *Bathurst* haled out of the Court, and committed to *Bridewel*.

Michael Richards, for wearing his Hat on in the Court at *Cork*, being sent for thither as a Witness about his Master, who was then at the Bar, upon his Tryal, was, by *John Byffe*, then Judge, fined 20 *l*.

John Luffe, for speaking to Colonel *Ingoldsby*, concerning a Friend that was causelessly imprisoned, desiring that the said Friend in Restraint might be examined before he was sent away and banished, was for the same beaten and kickt by the said *Ingoldsby*, who being then at Bowls (vainly spending his precious Time) said, *This Rogue hath be-*

witch'd

witch'd my Bowls; and so without any Examination banished the Friend.

William Shaw, coming into his Friend's House in *Limerick* to lodge, it being within Night, was, by a Guard of Soldiers, forcibly turned out of the City, and thereby exposed to Danger, by Order of the said Colonel *Ingoldsby*; and in his traveling between *Limerick* and *Galway*, was cruelly beaten on the Road by a Trooper, for no other Cause than being one called a *Quaker*, which said Usage greatly endangered his Life.

Richard Pearce of *Limerick*, Apothecary, for lodging his Friend, *John Brown* of *Youghal*, who came thither about his lawful Occasions, had several Goods, to the Value of about five Pounds, illegally and unjustly taken from him, by Order of the said Colonel *Ingoldsby*, then Governor, who, in his arbitrary Will, set forth a Proclamation in *Limerick*, in the Year 1656, to this Purpose, *viz. That no Inhabitant of* Limerick, *should receive or entertain a* Quaker *in their House, upon Penalty of being turned out of the City*, &c.

John Rodman, being called into the Court at the Assizes in *New-Ross*, was, for not taking off his Hat, committed to Goal by Judge *Louder*, where he was kept a Prisoner three Months, and then banished that Country.

Robert Sandham, because, for Conscience-sake, he could not swear, as a Jury-man, yet offered to speak the Truth, and serve his Country in any thing, not against the Law of God, was by *Henry Bathurst* (an Enemy to Truth) fined forty Shillings, and for the same had a Horse taken from him worth four Pounds ten Shillings.

Thomas Alio, for the like thing was, by the said *Bathurst*, fined forty Shillings, for which he had a Horse taken from him worth four Pounds.

Philip Dymond, for refusing to swear, was fined, and Goods worth twenty Shillings, taken out of his Shop; and for not swearing to the Corporation, had a Pack of Wool taken from him.

Edward Taverner, for not swearing, to serve as a Jury-man, yet profer'd to serve his Country in any thing according to his Conscience, was fined by *Brook Bridges*, and for the same had Goods taken out of his House worth about forty Shillings.

Thomas Phelps, for not swearing to the Corporation of *Limerick*, had sixty eight Barrels of Salt taken from him by *Ralph Wilson*, then Mayor, and also two Barrels of Salt more taken from him by *Peter Ash*, of the said City.

Charles Collins, because, for Conscience-sake, he could not swear, to serve as a Jury-man, and for not taking off his Hat, was fined twenty Pounds by Judge *Louder*, at the Assizes in *New-Ross*.

1656. *John Bowran*, and another Friend, passing quietly in the Streets in *Dublin*, were apprehended and committed to *Newgate* for several Days, for no other Cause they knew of, but that they were called *Quakers*.

Samuel Newton, and some other Friend, having good Books sent over from *London*, to the Value of five Pounds fourteen Shillings, the said Books were taken into the Custom-House of *Dublin*, and just Duties not refused to be paid; but the Matter being laid before *Henry Cromwel* and the Council, it was referred to five Priests to judge of the said Books, who sentenced them to be burned, the Name of which Priests are, *Samuel Winter*, *Thomas Harrison*, *Robert Chambers*, *Stephen Charnock* and (one called) Doctor *Roberts*, all Enemies to, and Opposers of Truth.

1671,

ULSTER PROVINCE.

Ardmagh County.

1662. ROger *Webb*, being Constable, was called at the Sessions at *Ardmagh*, to give in Presentments, and because (for Conscience sake) he could not swear, was fined by (Sir) *George Atkinson* in 40 *s.* for which, the Sheriffs Bailiffs took from him a Horse worth 45 *s.*

1665. *Henry Furnace*, Sen. because (for Conscience sake) he could not swear, was fined 20 *s.* in the Manor-Court, for which the Bailiffs took from his Son a Horse worth 30 *s.*

1669. *James Bradshaw* being summoned to the Manor-Court of *Lurgan*, was fined 5 *s.* (by *John Reily*, Seneschal) for not taking of his Hat, and the Bailiffs took Goods from him worth 7 *s.*

1670. *Christopher Hillary* of *Shankill*-Parish, being one of the Militia, under Captain *Draper*; and afterwards convinced of Truth, which leads out of all outward Wars, and killing Mens Persons, teaching the Royal Law of God, *To do to others as one would be done unto*, which is not to kill or be killed, and so, for Conscience sake, could no longer bear Carnal-Weapons; for which he was put on a Thing called a Wooden-Horse, in *Charlemount*, with three Musquets at each Leg, and ordered so to sit till four Inches of Match was burned, and afterwards committed to Goal (but, *quo jure, qua lege*, by what Right, or by what Law all or any of this was done—) at the following Assizes he was cleared by Proclamation, but kept in Prison for Fees; and for the same he is still detained Prisoner. *Anno* 1671.

Cavan

Cavan County.

1660. *Thomas Lunn*, being at his honeſt Labour near his own Houſe, was taken thence by two Troopers, belonging to Major *Moor*, and dragged between their Horſes about two Miles, and cruelly uſed and beaten, to the Aſtoniſhment of the Beholders, for no other cauſe, but being called a *Quaker*.

LEINSTER PROVINCE.

Dublin City.

1669. ROger *Roberts*, being ſummoned to a Court-Leet, in *Brabazon's* Liberties, to ſerve as a Jury-man, and becauſe he durſt not (for Conſcience ſake) ſwear, and break the Command of *Chriſt*, he was (by the Seneſchal) fined 5 *l.* and committed to Priſon, where he was kept ſeveral Days.

Wexford County.

1662. *Robert Cuppage*, for refuſing to take the Oath of a Grand-Jury-man, was committed to Priſon, by Judge *Griffith*.

John Tattenham, for refuſing to take the Oath of High-Conſtable, at *Wexford* Seſſions, was fined 5 *l.* and committed to Goal, where he was kept a Priſoner a long time.

MUNSTER PROVINCE.

Cork City and County.

1660. DAniel *Maſſey* opening his Shop at *Bandon-bridge* on a certain Day of the Week (called a Holy-Day) one *John Braley*, with

with a Party of armed Townsmen, went into the said *Daniel's* Shop, and by Words and Actions much abused him, and his Goods, taking an Iron-Pot, and with his own Hands brake it to Pieces against the Stones, threatning not to leave him worth a Groat, (which he might have effected in the Shop, had the rest of his Party followed his wicked Example) commanding his Men to *throw Dirt and Stones into the Shop, and to spare neither Man, Woman nor Child*, which spoiled much of his Goods, and himself much endangered by Stones, one of about a Pound Weight hitting him on the Breast. And the same Day one *James Burrel*, with another Party of armed Men, went into the said *Daniel's* Shop, and pulled down much of his Goods, trampled them on the Ground, and threw them out into the Street, and smote him on the Face, plucked the Hair off his Head, and much abused him. And the said *Burrel* abused another Friend, one *John Exham*, meeting him in the Street, pulled him down to the Ground, kneeled upon him, and beat him so cruelly, that the By-standers cried out, *He will kill the Man, he will kill the Man.*

1661. *Susanna Mitchel*, for opening her Shop on the Day called the Twelfth Day, was put into the Cage, and there kept several Hours by Order of *Walter Cooper*, Mayor of *Cork*.

1667. *George Webber*, for the like Cause, was haled out of his Shop, and called Dog, and other scurrilous Names, by *Christopher Rye*, Mayor of *Cork*, who sent the said *George* to the Marshalsea; and several other Friends have been much abused often-times, had their Shops and Goods spoiled by the rude Multitude of Boys, throwing Dirt, &c. encouraged thereto by the said Mayor, being sometimes personally amongst them.

Hugh

Hugh Scramp, as he was passing along the Streets of *Cork*-City, was also much abused by the said *Christopher Rye*, who fell violently upon him, beat him, calling him *Quaking Dog*, and *Son of a Priest*, &c. also saying, *He could cut the Throat of him and a Hundred such.*

1669. *Philip Dymond* of *Cork* City, being chosen Constable, and because, for Conscience-sake, he could not swear, was fined 5*l.* and committed to Prison; although he proser'd to serve and perform the Place as faithfully and honestly as those that did swear.

Limerick City and *County.*

1661. *Richard Pearce*, *James Craven*, *John Cobb*, and six Friends more, being called into the Court, at the Assizes in *Limerick*, before Judge *Alexander*, for meeting together, as their Manner is, to Worship God, were fined 5*l.* apiece for wearing their Hats on their Heads (which is the proper Place to wear a Hat) and so committed to Prison.

Waterford City.

1666. *William Wright*, for working and following his lawful Labour on a Week-day, (by some called an Holy-day) was excommunicated, and after a harsh and cruel Manner taken up, and had to Goal, by the Bishop's Means, and there kept a close Prisoner a long time, and not suffered to go to his Family, it being a great Prejudice to him and his Trade, being a Joyner, and the Support of his Wife and Family depended on him.

☞ And it is to be noted, *That the said Bishop* Gore *caused one* Jer. Hankes, *for the very same Cause, to be excommunicated, and likewise committed*

ted to Goal, where he was also kept close Prisoner a long time, and at last falling sick, the Bishop was desired to grant him leave to go home, in order to his Recovery, but the cruel Bishop refused, and so the Prisoner died in Goal, leaving his Body there as a Testimony against the Observation of Days, (set up at first by the Pope, and since commanded to be kept) without Scripture-Authority, which allows six Days in the Week to work on; also leaving his Wife and poor Children to the Charity of well-minded People; for the Man was but (outwardly) poor, and by Trade a Shoemaker. The Reason why we mention this Man's Sufferings is, because (though he was not one of us, yet he was so much of our Principle, as to bear his Testimony, with the Loss of Liberty and Life it self, against the original Papal *Institution of observing Holy-days, so called; also, to manifest the Cruelty of the said Bishop, who would not admit the poor Prisoner to go out of Goal, to endeavour the Preservation of his Life: An Account of his Death, or Loss of Life, in that Matter must assuredly be rendred to God. Let the Party concerned deeply consider this, and lay it to Heart, and repent and beware of being any Occasion, or guilty of the like for the future. And will not all sober People judge it just and equal, that the said Party do take care for his poor Wife and Children, that, if it be possible, this Blood may be expiated, which otherwise cannot but ascend to the Lord God that created him, and the Cry of the Widow and Fatherless reach unto his Ear.*

1671. *George Wickliff*, of the Parish of *Drumcree*, traveling towards *Dundalk* with some Loads of Timber, there came to him one *Traverse Lloyde*, Lieutenant of a Troop, and asked him if he was a *Tory*: *George* answered, He was an honest Man. *Lloyd* said he would make him take off his Hat,

 and

and endeavoured to ride over him four times, beat him with his Staff, and wounded him in the Head, so that he bled very much; also he alighted and took hold of his Hair, and pulled it off, did beat, and kick him with his Feet near a Quarter of an Hour, and took him towards *Dundalk*, and coming to a River, a Trumpeter of *Lloyde's* Company took *George* behind him on Horse-back; but *Lloyd* turning about, beat the Trumpeter, caused *George* to alight and wade the River; and commanded two of his Men to take the Horses from him, and committed him to the Bailiff of the Town, where he was kept twenty Hours, then released; and going to *Lloyd*, demanded of him his Horses, he answered, 'He might thank God 'that his Horse had more Mercy than himself, or 'else he would have trod out his Guts, and if he 'would have his Horses and Goods he might make 'Proclamation for them: So with Labour and cost he got his Horses again, some being above twenty Miles from the Place where they were taken from him, but lost Sacks and other Things worth 1 *l. Sterl.*

1675. *Roger Webb* and eleven Friends more, because, for Conscience-sake, they could not swear, were fined by *John Reily*, Seneschal, at a Court-Leet in *Lurgan*; for which Fines they had Goods taken from them worth five Pounds six Shillings. And it is to be noted, that the said *John Reily*, having sold some part of the aforesaid Goods, sat down in a Room to drink with the Man and his Wife that bought them, and rising up to go out, he fell down and became speechless, and within two Days died.

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PART III.

A BRIEF SYNOPSIS OF THE

NUMBER of PRISONERS, and what was taken from them every Reign to this present; with sundry Remarks upon their several *Persecutors*: As also, who have been *favourable* to this once persecuted People.

Oliver Cromwel, Protector, and his Son *Richard*.

Anno	*Governors.*	*No. of Prisoners, or Imprisonments.*	*Sums taken.*	
			l. s. d.	
1655	*Henry Cromwel*, Deputy.	77	47 19 6	Besides Goods taken unvalued, and several large Fines imposed.
1656		15	17 14 0	
1657		2	16 0 0	
1658		1	4 10 0	
1659	Chancellor *Steel*, and *Barn. Corlett*, Chanc.	1	10 0	
		101	86 13 6	

REMARKS.

UNDER this Government, professing Liberty of Conscience, the envious Priests soon stirred up the Magistrates to Persecution, which continued more or less to the Conclusion, there being above an Hundred Prisoners,

Prisoners, or Imprisonments of Friends, some in nasty Dungeons among Thieves, or Felons, others in *Bridewel*, or *House of Correction*, cruelly whipped, and not allowed the Benefit of Friends to visit them, or relieve their Necessities; one bolted in Prison with heavy Irons, eight, or more, were banished the Nation, others grievously beaten, kicked, hooted, abused and exposed to the Hazard of their Lives: One, after having been several Weeks in Prison, was taken thence to the Main-Guard, and cruelly beaten, kicked, and tied Neck and Heels, very hard, and so, in that Posture, put into the Street in the Night, and cold Winter-Season, till the Blood ran about him: Some were put in the Stocks, others in the Cage, besides cruel Threatnings, Mockings, Revilings, and Fines imposed. See the Account more at large in the aforegoing Narrative.

The Names of Friends who were banished out of the Nation, *viz.*

Edward Burrough,
Francis Howgill,
Frances Smith,
James Lancaster,
Henry Walker,
Barbara Blagdon,
Elizabeth Morgan,
Rebekah Ward.

Note, Six of the above-named Friends were banished by the Chief Rulers of the Nation; But *Frances Smith* by *William Hovel*, Chief Magistrate of *Kinsale*, and *Barbara Blagdon*, by Order of Colonel *Ingoldsby*, Governor of *Limerick*.

The Names of some Friends that were Prisoners, *viz.*

A.

William Ames,
James Atteridge.

B.

James Becket,
Sarah Bennet,
Barbara Blagdon,
William Blanch,
Margaret Blanch,
Francis Bosheche,
John Bowran,
Edward Brafield,
Richard Brocklesby,
John Brown,
Edward Burrough,
John Butler.

C.

Sarah Chevers,
Hugh Clampet,
Edward Cooke,
Lucretia Cooke,
John Connor,
Randal Cosins.

D.

William Dansell,
Philip Dymond.

E.

William Edmundson,
Edward Erbery.

G.

Mary Gregory.

J.

Elizabeth Jones.

L.

James Lancaster,
Thomas Lee,
Edward Lord.

M.

Robert Malyn,
Mary Malyn,
Daniel Massey,
Sarah Massey,
Benjamin Meade,
Thomas Mitchel,
Susannah Mitchel,
John Moore,
William Morris,
Thomas Murford,

N.

Samuel Newton,
Humphrey Norton,

P.

Richard Pearce,
Mary Pearce,
Thomas Phelps,
Richard Poole.

Francis

R.

Francis Randal,
John Rodman,
Richard Ropet.

S.

Thomas Shaw,
James Sicklemore,
John Smith,
John Stanton,
John Stubbs.

T.

Jane Tadpole,
Robert Turney.

W.

Richard Waller,
Stephen Warne,
Mary Window.

The Names of some Persecutors, *viz.*

CORK *City and County.*

John Hodder, Mayor of *Cork.*
Robert Southwell, Chief Magistrate of *Kinsale.*
William Hovel, the like.
Henry Bathurst, Recorder.
Priest *Worth.*
John Farthing, Mayor of *Youghal.*
John Nettle, Mayor.
Judge *Byssé.*

LIMERICK.

Colonel *Henry Ingoldsby*, Governor.
Lieutenant Colonel *Hurd.*
Major *Ralph Wilson.*

CASHEL.

Colonel *Richard Lehunt.*
Lieutenant *Howard.*

GALWAY.

Thomas Sadler.

WATERFORD.

Thomas Watts, Mayor.
Andrew Richards, Mayor.
John Horton, Recorder.
George Cauldron, a Baptist.

County of WEXFORD.

Lieutenant Colonel *John Brett.*
Edward Withers, Mayor.
Lieutenant Colonel *John Puckle.*
Judge *Lender.*

City of DUBLIN.

Ingeley Hatfield, Mayor.
Alderman *Tigh*, Mayor.

County of CAVAN.

George Spicer, Judge of the Sheriff's Court.

City of LONDONDERRY.

1657 ----- Mayor.

QUEEN'S COUNTY.

Walter Warnsford.
John Partridge.

DROGHEDA.

Captain *Robert Bridges.*
Ensign *Peter Tindal.*

It may also be observed, that even *Henry Cromwel*, Deputy-Governor of *Ireland*, with the Council, were severe towards Friends; and as to other Magistrates throughout the Nation, there appears but one, *viz.* Lieutenant *Mason*, Deputy-Governor of *Kinsale*, that shewed Moderation, and for the same he was complained of, and put out of his Employment in the Army.

The Names of five Priests who sentenced a Parcel of Friends Books to be burned.

Samuel Winter,
Thomas Harrison,
Robert Chambers,
Stephen Charnock,
Doctor *Roberts,*

In

In the Reign of King *Charles* II.

Anno	Governors.	No. of Prisoners, &c.	Died in Prison.	Sums taken, &c.	
				l. *s.* *d.*	
1660	*Charles* Earl of *Montrath*, *Maurice Eustace*, Chanc.	134		52 12 6	Besides Fines imposed, 122*l.*
1661	*Robert* Earl of *Orrery*.	135	1	76 14 10	And Fines, 28*l.* 15*s.*
1662	*James Butler*, D. of *Ormond*, Ld. Lieutenant.	47	1	36 18 0	And Fine, 5*l.*
1663	*Thomas* Earl of *Offory*, Deputy.	18		25 9 10	Fine 5*l.* per Sentence 100*l.*
1664	D. of *Ormond*, Ld. Lieut.	2		9 18 8	
1665		13		55 1 9	
1666		8		46 18 9	
1667		37		7 1 4	
1668	Earl of *Offory*, Deputy.	37		11 18 0	
1669	*John* Lord *Roberts*, Deputy.	141	1	25 15 2	And Fines, 10*l.*
1670	*John* Lord *Berkley*, Deputy.	25		10 16 9	Besides *Wheat*, &c. not summed up.
1671	Arch Bishop of *Dublin*, Sir *Arth. Forbes*, Justices.	35		132 14 6	Besides Goods, &c. 117*l.* and great
1672	*Henry Capel*, Earl of *Essex*, Lord Lieutenant.	29		87 14 0	Abuses.
1673		5	1	80 4 6	
1674		10, 1 in *Stocks*		119 5 7	
1675		4, 1 in *Stocks*	1	139 13 8	
1676		18, 3 in *Stocks*	1	103 14 13	
1677		38		163 4 11	
1678	D. of *Ormond*, Ld. Lieut.	37		159 13 11½	
1679		10		184 19 1	
1680		1		207 16 8	
1681		10		403 16 4	
1682		3		372 5 5	
1683	Earl of *Arran*, Deputy.	18		341 1 10	
		780	6	3824 16 8½	

REMARKS.

REMARKS.

IT might have been expected, that on the Restoration of King *Charles* the Second, there would have been a Christian-Toleration allowed to all peaceable Protestant Dissenters; but it appears a persecuting Spirit took place early in Priests and Magistrates, *&c.* some of whom had been active under *Oliver Cromwel*, and turned with the Times, shewing much Rigour and Severity to Friends, by many grievous personal Abuses and Imprisonments; as also, great Sufferings in Property, taking away Goods (sometimes) unvalued, besides Spoil of Goods, and Impositions of Fines, amounting to several Thousand Pounds: But the most continued Sufferings were by severe Prosecutions and Proceedings of envious, covetous Priests and Tyth-Takers, not only in extravagant taking for Tyths, but also casting the Body into Prison on Writs of Excommunication, and definitive Sentences, so that several Friends remained Prisoners for divers Years, and some died in Prison. The Number of Prisoners, or Imprisonments, under this Reign appearing to be 720, several of whom, at sundry Times, were released by Order of the Chief Rulers of the Nation: And some after having suffer'd Imprisonment for Tyths, have at last been discharged even by their Prosecutors, but most have had large Distresses made on their Goods before, or soon after they were turned out of Prison, especially those who were prosecuted on a definitive Sentence.

The Names of some Friends that died in Prison, or Prisoners.

1661, *William Bowston* died in *Ardmagh*-Goal.
1662, *Richard Poole* died in *Wexford*-Prison.
1669, *Richard Pike*, of *Cork*, through Cold and Distemper got in his Imprisonment, died a Prisoner.
1673, *Francis Hobson* died in *Ardmagh*-Goal.
1675, *Anthony Richardson* died in the Goal of *Carrickfergus*.
1666, *Jer Hankes*, of *Waterford*, though not one of the People called *Quakers*, was excommunicated (by means of Bishop *Gore*) for having wrought and followed his lawful Labour on a Week-Day, by some called a Holy-day, and died in Prison for his Testimony against such Superstition.

The Names of Chief Rulers that were favourable to Friends who suffer'd by Imprisonment.

1660, *Charles* Earl of *Montrath*.
Maurice Eustace, Chancellor
1661, *Robert* Earl of *Orrery*.
1669, *John* Lord *Roberts*.
1670, *John* Lord *Berkley*.
1683, Earl of *Arran*.

The Names of some Friends that were Prisoners under this Reign, *viz.*

A.

James Adamson,
William Archer,
Alexander Atkins.

B.

John Ball,
James Balfter,
John Banks,
William Bates,
James Becket,
Henry Bennis,

John

John Bennet,
William Bigby,
John Blair,
William Blanch,
Margaret Blanch,
Humphrey Bizzle,
William Bonham,
James Bradhall,
William Brimsby,
Richard Brothlesby,
William Brown,
William Brownlow,
William Burchfield,
John Burnyeat,
Thomas Burton.

C.

JOseph Caddle,
William Capton,
Walter Castle,
George Castleton,
Jaques Chamberlain,
Amy Chamberlain,
Thomas Chandert,
William Chandley,
William Clayton,
John Clibburn,
John Cobb,
Edward Cooke,
Lucretia Cooke,
Joan Cooke,
John Cox,
James Crawen,
Robert Cuppage.

D.

ISrael Davis,
James Dennis,
Philip Dymond,

E.

SOlomon Eccles,
William Edmundson,
John Edwards,
Philip England,
John English,
Elizabeth Erbery,
Francis Errot,
John Erwin,
Catherine Evans,
John Eves,
Thomas Eves,
John Exham.

F.

JAmes Fade,
Henry Faggetter,
Richard Faile,
William Fletcher,
Daniel Fossy,
Matthias Foster,
Richard Foulks,
Henry Fuller,
Abraham Fuller.

G.

MAry Gainer,
George Gamble,
Elizabeth Gardner,
John Gee,
Philip Godfrey,
Thomas Godfrey,
John Goodbody,
Edward Goodwin,
John Gossage,
Thomas Gossage,
Miles Gray.

H.

JOhn Haddock, jun.
Thomas Handy,
Stephen Harris,
William Harris,
Giles Harrison,
Simon Harrison,
William Hawkins,
John Haydock,
Francis Hobson,
Thomas Holme,
Sarah Holme,
John Hull,
John Hunter,
Elizabeth Hunter,
Thomas Hutchinson,
James Hutchinson,
John Hutton.

I.

ANthony Jackson,
Richard Jackson,
John Jay,
Arthur Johnson,
Richard Jordan.

K.

LEonard Kerby,
James Knolls.

L.

ISabella Lancaster,
John Lively,
Robert Lodge,
Thomas Lee,
Mary Lee,
Martin Lee,
Thomas Lemm,
Esther Lemm.

M.

WIlliam Maine,
Christopher Mammond,
Thomas Manlow,
Samuel Mason,
Thomas Mitchel,
Susannah Mitchel,
John Moore,
Thomas Morris,
Jane Morris,
Thomas Murford.

N.

George Nene.

O.

Isabella Oughton.

P.

WIlliam Parker,
Richard Pearce,
William Pennock,
Christopher Pennock,
George Pett,
Thomas Phelps,
Richard Pike,
John Pim,
Tobias Pleadwell,
James Puckridge,
John Parnas.

R.

FRancis Randal,
Rebekah Rich,
Thomas Ridge,
Roger Roberts,
Thomas Robins,
Robert Robinson,
Anthony Robinson,
Dennis Rochford,
Francis Rogers,
Henry Rose,
Nathaniel Ruby,
John Rumby.

S.

JOhn Savage,
Richard Scott,
Daniel

Daniel Sharp,
Charles Shuderby,
Richard Skinner,
William Slade,
Joseph Sleigh,
Hugh Smith,
John Smith,
William Smithson,
Thomas Stalker,
Nicholas Starkey,
William Steel,
William Stockdale,
John Stubbs.

T

ELeanor Tattlock,
Edward Taverner,
James Taylor,
John Taylor,
John Thompson,
William Thorn,
Samuel Thornton,
James Tighill,
John Tiney,
John Tattingham,
Thomas Trefford,
Robert Turner.

U

Robert Unthank.

W

RObert Wardell,
James Wasely,
Robert Wassfield,
John Watson,
Samuel Watson,
Tobias Ware,
Hannah Ware,
Roger Webb,
George Webber,
Martha Webber,
Thomas West,
Thomas Weston,
Robert Whetstone,
George White,
Daniel White,
Thomas Wight,
David Williams,
John Wilson,
John Winlow,
John Workman,
Susanna Worth,
William Wright.

The NAMES of some PERSECUTORS, viz.

A

HHbert Adrian, Mayor of Dublin,
Judge Alexander.

B

ARthur Bambrick, Tythmonger,
Ambrose Barcroft, Priest,
John Bond, Mayor of Waterford,
John Boyle of Castle-Lyons.

C

JAmes Campsey, Priest,
Henry Chevers, Tythmonger.
George Clapham, Priest of Monetmalich,
John Clapham, Curate,
William Cogbrum, Tythmonger,
Richard Clifton, Governor of Wexford,
Walter Cooper, Mayor of Cork,
Vere-Essex Cromwel,
Priest Crookshank,
Benjamin Crest, Priest,

D

WIlliam Davis, Recorder,
Matthew Deane, Mayor of Cork,
Robert Dee, Mayor of Dublin,
James Dunn, Sovereign of Ballynahill,
Major Durham.

E

Priest Edwards, of Wexford.

F

MAtthew French, Provost of Belturbet.

G

CApt. St. George, Governor of Athlone,
Bp. Gure of Waterford,
Priest Humphry Good of Wexford.

H

MAnwaring Hammond,
William Hodder, Dep. Mayor of Cork.
John Holland, Deputy Sov. of Cavan,
John Herton, Recorder of Waterford.

I

HUmphrey Jervais, Mayor of Dublin.
John Hogan, Tythmonger,
Lieut. Col. Jones.

K

Judge Kennedy.

L

TRevers Lloyd, Lieut. of a Troop,
John Lamndon, Provost of Bandon-bridge.

M

LEmuel Matthews, Priest,
Col. Meredith,
Thomas Miller, Mayor of Limerick,
Dean Mosson,
Robert Murphy, Tythmonger,

O

CHristopher Oliver, Mayor of Cork.

P

HUmphrey Pettard, Priest,
John Plummer, Priest,
Bishop Price of Kildare,

R

JUdge Rawes,
John Rook, Clerk to said Judge,
Christopher Rye, Mayor of Cork.

S

BIshop Syng of Limerick,
James Sterne, Arch-deacon,

T

PEter Taylor,
James Threlfal, Priest of Kilmore,

U

Priest Vygars, County of Wexford.

W

GEorge Walker, Priest of Kilmore,
James Wall, Tythmonger,
John Walwood, Priest,
Richard West, Provost of Belturbet,
Priest Williamson, County of Wexford,
Captain Whyard,

In the Reign of King *James* II.

Anno	*Governors.*	*Numb. of Prisoners, &c.*	*Sums taken.*
			l. s. d.
1684	*Primate, and* *Lord* Granard, *Justices.*	8	378 : 9 : 8
1685	*E. of* Clarendon, *Lieut.*	2	392 : 18 : 7
1686	*E. of* Tyrconnel, *Lieut.*	2 *and one put in Stocks.*	392 : 14 : 3
1687			419 : 11 : 9
	Prisoners	12	*Sum* 1583 : 14 : 3

REMARKS.

UNder this Reign Protestants in general were greatly discouraged, by the Introduction and Growth of *Popery*, so that many of them fled to *England*, for fear of a Massacre, especially from the chief City (*Dublin*) and those who stay'd in their respective Habitations as long as they could (both Friends and others) were great Sufferers, in the Calamity attending the War, not only by the *Irish* Army of Soldiers, but also by Rapparees or Robbers swarming in great Numbers, and ravaging the Country, taking and destroying what they pleased of Protestants Substance, whereby many Families who had lived in Plenty were reduced to extreme Want, and forced from their Habitations to seek Relief, remaining in a distressed Condition until the Restauration of Protestant Powers under King *William* the Third, by the special Providence of God, (in an acceptable Time.)

The Sufferings of Friends for Conscience-sake, during this Reign, were chiefly for Tyths, Priests-Maintenance, Repairs of Parish Worship-Houses, and keeping their Shops open, on some Days, called Holy-days. Tyth-takers being very Insolent and Extravagant in taking Friends Goods, as also abusing their Persons, a remarkable Passage of a Tyth-monger's Servant, *&c.* may be noted as followeth, *viz.*

'*William Bryman* and *James Lawler*, Tythmongers, under Doctor *Ashton*, 'broke a Widow's Stack of Hay in a very wet Day, so that the rest was in 'Danger of Spoiling, notwithstanding there was Hay in Cocks upon her 'Land, and a Servant of the said *Lawler* having thrown down four Car-'loads of Hay, he danced upon the Stack rejoicing in what Spoil he had 'made, but sliding down from off the Stack with a Pitch-fork before him, 'the Grains stuck in the Ground, and the Stalk or Handle ran into his Body 'three Quarters of a Yard and upward (as they that were by reported) and 'being taken away on a Car, he died that Night.

In the Reign of King *William* and Queen *Mary*.

Anno.	*Governors.*	*Prisoners.*	*Sums taken.*
			L. s. d.
1688			353 : 16 : 7
1689			152 : 00 : 11
1690	*Lord Viscount* Sidney, and Tho. Cunningsby, *Esq; Justices.*		190 : 6 : 7
1691			329 : 00 : 3
1692			554 : 11 : 2
1693	Charles Porter, *Lord Chancellor*, *Sir* Cyril Wich, *Lords Justices.*	4	825 : 8 : 10
1694	Henry *Ld.* Capel, *Lord Deputy.*	4	746 : 19 : 2
1695		1	887 : 1 : 6
1696	*Lord Chancellor*, *Earl* Montrath, *E. of* Drogheda, *Lords Justices.*	7	1316 : 1 : 6
1697	*Marquis of* Winchester, *E. of* Galway, *Lords Justices.*	14	1205 : 1 : 5
1698		2	1710 : 18 : 11 ½
1699	*Earl of* Galway, *E. of* Berkley, *Justices.*		1872 : 2 : 6
1700		3	2008 : 2 : 9
1701	Laurence, *Earl of* Rochester, *Lord Lieutenant.*		1572 : 17 : 2
		Prisoners 33	*Sum* 13724 : 9 : 3 ½

REMARKS.

UNder this mild Reign the personal Sufferings of Friends soon abated, yet some in Process of Time were cast into Prison, upon definitive Sentence, *&c.* for Tyths, likewise the Sums taken for Tyths, Priests Maintenance,

and towards Repairs of Parish Worship-houses, &c. increased (as it may be supposed, the Substance and Number of Friends increased) but upon Application made in other suffering Cases, the chief Rulers, and Magistrates in general, were favourable and ready to hear and redress Friends.

In the Reign of Queen *Ann.*

Anno.	*Governors.*	*Number of Prisoners.*	*Sums taken.*
1702	*Earl* Mount-Alexander, Thomas Earle, *Esq;* Thomas Keitly, *Esq; Lds. Justices.*		*L.* 1432 : 12 : 2
1703	James *Duke of* Ormond, *Ld. Lieut.*		1204 : 15 : 7½
1704			1212 : 4 : 10
1705		2	1105 : 3 : 1
1706			1134 : 18 : 2
1707		3	1108 : 16 : 4
1708		1	1268 : 8 : 6
1709	Thomas *Earl of* Wharton, *Lord Lieutenant.*	1	1729 : 7 : 7
1710		2	1427 : 17 : 7
1711		1	1409 : 5 : 4
1712		1	1530 : 5 : 10
1713	Charles, *Duke of* Shrewsbury, *Lord Lieutenant.*	1	1636 : 00 : 9
	Prisoners	13	16192 : 15 : 3½

REMARKS.

THE Reign of this Queen was mild, like that of her Predecessor (King *William*) yet thirteen Friends were imprisoned, the chief Sufferings being for Tyths, Priests Maintenance, and towards repairing of Parish Worship-houses, &c.

In

In the Reign of King *George* the First.

Anno	Governors.	Number of Prisoners.	Died Prisoners.	Sums value.
				L. s. d.
1714	Charles D. of Shrewsbury, *Lord Lieutenant.*	5		1659 : 00 : 7
1715	Charles D. of Grafton, Henry, E. of Galway, *Lords Justices.*	7		1736 : 12 : 9
1716		4	Sam. Miller, about 7 Years a Prisoner. 1	1668 : 5 : 00
1717	Charles, D. of Bolton	2		1696 : 12 : 6
1718		1		1767 : 7 : 4
1719		1		1862 : 5 : 7
1720		1		1817 : 9 : 00
1721	Charles, D. of Grafton.	1		1599 : 12 : 3
1722		1		1709 : 19 : 10
1723		2		1593 : 1 : 9
1724	John, Lord Carteret, *Lord Lieutenant.*	2		1706 : 9 : 1
1725		1		1942 : 1 : 2
1726				1754 : 17 : 11
	Prisoners	27	*Sum*	22513 : 14 : 10

REMARKS.

THE valuable Favours and Clemency of a mild Government were continued during the Reign of this King, who by the marvelous Providence of Almighty God (in a Time of great Difficulty) was peaceably set on

on the Throne of his Ancestors, to the Tranquillity of these Nations, by exerting his Endeavours for the promoting of Peace in general, and uniting his Protestant Subjects in Interest and Affection; and with the Advice and Consent of his Parliaments, granted sundry Priviledges to Dissenters, and particularly to Friends, in allowing their Religious Meetings, by Law, provided the Meeting-Houses be registred as directed, and also a plain Affirmation or Declaration to be accepted instead of an Oath having been certainly acquainted, and no doubt, tenderly considering that many of our Friends had greatly suffered by Fines and Imprisonments, &c. under the former Reigns and Powers, for want of such Christian Indulgence (for Conscience sake.) Surely these Things are the Lord's Doings, whose Works are marvelous, and unto him be the Praise and Glory for ever.

It may also be further observed (with Gratitude) that the chief Rulers have been very favourable in admitting Friends Access to lay before them such suffering Cases as Necessity required, and ordering Relief therein, likewise, through the Christian Moderation and Care of the Magistrates in general, those great Sufferings, by riotous Tumults of wicked People and Rabble, breaking the Houses, Windows, spoiling of Goods, and endangering the Lives of Friends, by throwing Stones, Dirt, &c. for keeping Shops open, and following their lawful Imployments, on that called *Christmas*-Day, and some other Days, called Holy-Days, are very much suppressed (if not fully removed) by the Prohibition of such ungodly Practices, and punishing Offenders, which Care tends to the Glory of God, and Honour of the Christian Religion, yet the Sufferings of Friends continue for Tyths, Priests Maintenance, and Repairs of Parish Worship-houses, &c.

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The

The total Sum of *Friends Sufferings*, and Number of *Prisoners*, in the Kingdom of *Ireland*, under the several Reigns, from the Year 1655 to the Year 1727, were, *viz.*

		Nº. of Years they reign'd	*Value taken.*			*Prisoners.*
			l.	*s.*	*d.*	
Under the Reign of	*The* Protectors *so called,*	5	86	13	6	101
	K. Charles II.	36	3824	16	8½	780
	K. James II.	4	1583	14	3	12
	K. William & Q. Mary	13	13724	9	3½	33
	Q. Ann	12	16199	15	3½	13
	K. George I.	13	22513	14	10	27
		In all	57933	3	9½	966

FINIS.

The total Sum of Friends Sufferings, and Number of Prisoners, in the Kingdom of Ireland, under the several Reigns from the Year 1655 to the Year 1727, were as follows.

	Number of Prisoners.	Fines taken.	Pris.
		L. s. d.	
The Protector Oliver	5	86 : 13 : 6	101
K. Charles II.	36	3844 : 16 : 8	380
K. James II.	4	1583 : 14 : 3	12
K. William & Q. Mary	[illegible]	[illegible] : 9 : 3	33
Q. Ann	12	1699 : 15 : 3	13
K. George I.	13	2513 : 14 : 10	27
In all		37933 : 3 : 8	566

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